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Clipping from New York TIMES, February 1956

MISS BETTY FLOWER TO BE WED IN KOREA

Mr. and Mrs. Glenn R. Flower of Rockford, Wash., have announced the engagement of their daughter, Miss Betty Eileen Flower, to the Rev. Dr. Samuel Hugh Moffett, son of Mrs. Samuel H. Moffett and the late Rev. Dr. Moffett of Korea. The wedding will take place in the summer in Seoul, Korea.

The prospective bride was graduated from the University of Washington. She received a master's degree in religious education from the Princeton Theological Seminary last June. Miss Flower is director of religious education at the First Presbyterian Church of Caldwell, New Jersey.

Dr. Moffett received his early education in Pyongyang, Korea, and was graduated from Wheaton College and the Princeton Theological Seminary. He received a doctorate from Yale University.

The bridegroom-to-be spent four years in China as a missionary under the Board of Foreign Missions of the Presbyterian Church in the U. S. A., teaching in the Nanking Theological Seminary. He was held and later expelled by the Communists, and subsequently served as personnel secretary of the Board of Foreign Missions and as visiting lecturer in ecumenics at the Princeton Theological Seminary. He went recently to Korea, where he will serve on the faculty of the Presbyterian Theological Seminary.

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Corona Presbyterian Church

East 8th Ave. & Downing St.
AL. 5-2037



Pastors: *Rev. Robert S. Lutz*
Rev. Paul T. Bock

[Sept 1955]
January 6, 1956

Dear Sam:

Christmas is just over, but to say that things are "simmering down" is to express a hope that probably will never be realized. Do you find it that way? One thing always leads to another. I often think that if ever I could get hold of that "one thing" that is always leading to something else--boy! what I wouldn't do to it!

At any rate I have been saving this newspaper picture of you and me standing at the pulpit here. This was clipped by one of our men in service from "The Stars And Stripes"--In Korea! (or maybe it was in Japan.) But at any rate I am sending it on to you. This is the only copy I have--and this shows how much I love you, brother, to be sending this on to you! (Maybe, it's because the picture is no good of me, and is good of you!)

We will be praying for you as you begin again the work as a missionary in Korea, studying language, etc. How we would like to take a trip to Korea. But I see no hopes for that, unless the Lord opens some way. But if that happens, we would jump at it, you may be sure!

We would appreciate your praying for us here. Some people may envy us all the publicity that our church has received. But it brings problems. One is that people think our church is a wealthy church (because the President comes here--doubtless, is what they think). Perhaps they think that rich people are supporting the church! We have none of that variety. As a matter of fact, we have been having a struggle financially, because even Christian people have apparently thought that we have not needed much and have given their funds to other Christian causes. It has thrown us back upon the Lord in prayer. Other problems have come up too--the excitement connected with the President has caused many to ride along on the thrill, rather than coming to prayer meeting and actually praying in earnest for the Lord's work here and elsewhere. That raises spiritual problems! At our annual Decision Day the Sunday before Christmas, we had only one Jr Hi girl confess faith in Christ. It seems that Satan is certainly raising his obstacles. So--pray for us, won't you, that the Lord will empower us by His Holy Spirit for results in Christ. "For a great door and effectual is opened unto me, and there are many adversaries". (I Cor. 16:). The Lord is more than able for all these matters, and through them all we have found great joy in trusting Him about things that we do not now see.

In the mean time you have the love of our whole family.
The Lord bless you in your work there. Cordially in Christ,

Bob

409 Prospect Street
New Haven, Connecticut
January 6, 1956

Dear Sam:

Thank you for your mimeographed Christmas letter with its pictures of yourself and Bet and its very moving account of your last years together. Of course I knew something of this but not in the full intimate fashion that you have told it. I can see how it was a difficult letter to write. The fact that you did write it shows how magnificently you have passed through the testing and have been willing to share with others something of what it all meant to you.

I wish that you might have been at the S.V.M. Quadrennial with its representatives of more than 80 nationalities making up about 40% of the entire enrollment. It was quite the most thrilling of these gatherings I have attended.

My love to you in the new year and always. You are regularly in my prayers.

Affectionately yours,

Ken

Ken & Scott
Lafayette

February 15, 1906

Dear Marguerite & Elton.

What a delightful Valentine package! I love the copper measures - and they look so pretty hanging in the kitchen. Doug's football is really nice, too. It's so soft - and noiseless! He likes it a lot. We got a kick out of its humorous combination of being real rugged boy-stuff - also soft, easy to handle baby sponge-rubber. I almost expected it to be scented! Thank you.

We are so anxious to know more about Doris. Did she go ahead with her plans? I thought about all 3 of you on the 11th & was really hoping that things had changed. Let us know, please. Did she talk to you at all about it?

Yesterday was such a big day here - and a mighty happy one. Mrs. Wilson gave a beautiful tea for Eileen's engagement announcement party. We are so happy that the secret's out, as you can imagine. We've been bursting at the seams to have everyone know, & I'm glad for Eileen that she can ^{now} let people in on the news, & wear her gorgeous ring.

The tea was from 4-6 at Wilson's, & there were 30 or 40 people there. Until 5 o'clock everyone just chatted around with their friends or met others while drinking tea & eating nice little sandwiches, & cookies (which I baked). Most of the people there were faculty & wives, although there were some friends of Doris, - one from the Princeton U. Graduate School, a minister or 2, his brother Jim & wife Eleanor from Long Is., and some friends of Eileen - Lyones, some of the office people - a few Seminary students, Winnie Sorg Vogt (Janet's sister) - probably others that escape my mind.

At 5 o'clock, Christy Wilson called for everyone's attention

and made a beautiful announcement speech - which Paul & I have recorded on a tape & sent to Sam. It will be our engagement present for them. We hope to copy it off on paper for all of the family to read. On the tape also are special greetings & congratulations by various people who were at the tea - we couldn't corner everyone.

At the conclusion of the announcement, Bill Muldrow carried in the announcement cake - a gorgeous piece of artwork all done in flowers & little knots with E & S around the sides - (this was Mother's contribution - she sent money to Mrs. W. for it & some extra flowers.) In the center of the cake in a cluster of flowers was the engagement ring. Eileen then came up to get the cake & we took a picture.

Then everyone adjourned to the dining room for cake & ice cream & buzz - buzz - you should have heard the happy note of the conversation everywhere.

~~The~~ Just at the conclusion of the festivities the phone rang - long distance for Eileen, & it was Sam in Seoul, Korea! He turned it so perfectly, & it was completely unplanned with Eileen.

It really tied up a perfect afternoon.

This morning both the N.Y. Times & the N.Y. Herald Tribune carried articles with the announcement. I'm sure Eileen will arrange for copies for you, but if she doesn't we'll be glad to send you ours to read.

All other news seems dull in comparison, but we've been going through our usual busy routine. This noon Dave Meekhof was here for lunch - his wife began teaching in Trenton recently. I went to a dietetic meeting at the hospital Mon. evening - the first I've attended since we've been here. I'm feeling fine - very tired (lazy, that is!) - sometimes, but otherwise great. Rouge is such a happy little guy - getting so independent, but still likes to be cuddled now & then.

Spring is in the air back here - rain to say but warm.

Love, Jo, Paul, & Doug

Presbyterian Missionary in Korea Writes

The following are excerpts of a letter received by our ministers from Rev. Samuel H. Moffett on his arrival as a Presbyterian Missionary in Seoul, Korea. Reporting on his trip, he writes:

"Thailand was a blur of Bangkok's exotic color and the dark rain forests of the north, of bright yellow-robed priests by the thousands, and fantastic Buddhist temples, and of faithful little groups of Christians in a thin line of churches from north to south. There are only 16,000 Protestants in all Thailand. But the Church of Christ in Thailand seems to me to be on the very verge of great advance. Thai leaders are eagerly awaiting the arrival of two missionary couples from the Presbyterian Church in Korea, so that all together in true "ecumenical mission"—Koreans, Americans, Filipinos, Chinese, and Thailanders—may seek to win that tiny country for Christ.

"A few short days later I was on the platform of a church in Seoul which has underwritten the entire support of one of those Korean missionary couples. That church, the Yung Nak Presbyterian Church, whose pastor, Dr. Han Kyung Chik, is moderator of the Korean General Assembly, is the greatest single congregation in all Asia. Last Sunday's total attendance was 5,264 and that was on a snowy day in the dead of winter. Yet, Yung Nak is only one of perhaps 200 Presbyterian Churches in Seoul.

"What a contrast to the days of my father's arrival in Korea back in 1889. He was stoned in the streets of a heathen city. I am working in a city (Seoul) which has more Presbyterian Churches than any city in the world. He was persecuted by magistrates; was once condemned to death by a pagan general. Two weeks after I arrived I attended service at an ROK army chapel where the generals were Christians, and where I suddenly found myself sitting next to the President of Korea, Syngman Rhee, as he slipped in unannounced to worship his God.

There is surely no more needy, problem-ridden field in all the world than Korea—we desperately need your help—but neither is there any field so wide open to the gospel. In ten years this could be a Christian country, nominally at least. But we may not have ten years. Pray that we may be able to take advantage of the opportunity while it is still before us. These are great days to be a missionary in Korea."

Fair Workshop

All Circle members are invited to "cut and sew" for the Fair on Tuesday, March 20, from 10:00 a.m. to 2:00 p.m. at the Church. Bring a sandwich—coffee will be served.

Lenten Vesper Program

The Youth Choirs of our Church will present their fifth annual Lenten Vespers program on Sunday, March 18, at 4:00 p.m. under the direction of Miss Adelaide Ahrling with W. Raymond Randall at the organ. They will be assisted by Nancy Miller, cellist, and Raymond F. Pandall, violinist. David Campbell will speak on "Music, the Voice God Heard."

Solos from the oratories "The Messiah," "Elijah" and "The Creation" will be sung by Joan Sutherland, Sandra Romano and Dale Shipley. Judy Ferguson will sing the first performance of the soprano air—"Man of Sorrows" from "The Atonement."

Choir family members include: Elizabeth and William Calfee, Gilbert Donnelly, Judith Ferguson, Sherrill Flett, Caroline Klyce, Robert Maguire, Jean Milne, Judy and Nancy Novak, Polly and Susanne Pitney, Sandra Romano, Peggy and Donna Rustici, Candace and Dale Shipley, Joan Sutherland, Tommy and Charlotte Yoder and Robert Vacca.

Junior and Senior High Westminster

The Junior and Senior High Westminster Fellowship groups had a very interesting service project in February. They collected from their membership simple gifts and made up kits for Chinese refugee children in Hong Kong.

The Junior High group supplied materials for five sewing packets, consisting of material, thread, scissors, yarn, needles, pins, thimbles, tape, etc. They also supplied seven craft packets, consisting of crayons, colored paper, paste, rulers, pencils, paints, scissors, etc.

The Senior High group supplied materials for six health packets which consisted of tooth powder, tooth brush, wash cloth, laundry soap, comb, nail file, band aids, safety pins and towel.

Several games, such as pick-up-sticks, checkers, jump rope and books, were included in the box sent to Hong Kong.

Enclosed with a contribution to the Building Fund we received this following in memoriam:

TO THE CLORY OF GOD
and in loving memory of
VERTIS MACANNA COSMAN
a member of our church

The love we shared will always linger.
It fills my soul; With feelings so divine.
Like unseen hands; That play a song eternal
On loving strings; Upon this heart of mine.

Mother and Brother

CHURCH CALENDAR

SATURDAY, MARCH 17, 1956

- 9:00 A.M. Confirmation Class.
- 10:00 A.M. Junior Choir.
- 11:00 A.M. Primary Choir.

SUNDAY, MARCH 18, 1956

- 9:30 A.M. Morning Worship and Church School.
- 11:00 A.M. Morning Worship and Church School.
- 4:00 P.M. Lenten Vesper Service.
- 6:30 P.M. Senior High Westminster Fellowship.
- 8:00 P.M. Persons desiring to unite with the church meet with the ministers.
- 8:30 P.M. Geneva Fellowship. All young adults welcome.

MONDAY, MARCH 19, 1956

- 10:00 A.M. Circle 1, Mrs. E. Brainard, chairman, meets in the parlor.
- 3:15 P.M. Brownie Troop No. 50.

TUESDAY, MARCH 20, 1956

- 3:15 P.M. Girl Scout Troop No. 143

WEDNESDAY, MARCH 21, 1956

- 10:00 A.M. Hospital Sewing Group.
- 3:30 P.M. Chapel Choir.
- 7:30 P.M. Senior Choir.

THURSDAY, MARCH 22, 1956

- The Scripture Portion for the Fellowship of Prayer is Matt. 25. Let us pray for those who suffer.
- 10:30 A.M. Bible Study, conducted by Mr. Lamar.
- 6:30 P.M. Parish Lenten Dinner, groups 1B (Springdale), 5C (Old Greenwich, Riverside, etc.), 6A (Case Acres and Newfield Ave.), 6B (High Ridge), 6C (Long Ridge).

FRIDAY, MARCH 23, 1956

- 3:00 P.M. Confirmation Class.
- 4:00 P.M. Confirmation Class.
- 7:30 P.M. Persons desiring to unite with the church meet with the ministers and with the Elders at 8:30 p.m.
- 7:30 P.M. Junior High Westminster Fellowship.

INSIDE 90 BROAD

Lenten Retreat

The Church's Annual Lenten Retreat will be held at the New Canaan Country School from 10:00 a.m. to 4:00 p.m. The speaker will be the Rev. John Oliver Nelson, professor at Yale Divinity School. The devotional leader will be Dr. Douglas E. Nelson, pastor of the First Presbyterian Church in New Haven. Reservations, \$1.50, are to be made in the Church office (DAvis 4-1728) by March 19. This retreat does not require a separate invitation. All who may be concerned with the growth of their own spiritual life are invited.

Geneva Fellowship

This Sunday, March 18, at 8:30 the Geneva Fellowship will have as their speaker the Rev. E. Dugald Chaffee, pastor of the Turn of River Presbyterian Church.

All young adults are cordially invited to attend these meetings which are held every other Sunday night in the Church parlor.

Easter Flowers

Flowers and plants on the altar on Easter Sunday morning are fitting remembrances of those we love and no longer have with us. These plants are later taken to members of our congregation in the hospital or to the homes of shut-ins. Please call Mrs. Aage Feldtmose (DAvis 4-5465) after five or the Church office (DAvis 4-1728), if you would like to share in our Altar Flower Fund for this Eastertime.

Change of Address?

If you have changed your address or your address plate in the office is wrong in any way or if one letter to a family will do instead of two please call the office (DAvis 4-1728).

Kindergarten & Primary Curriculum

Parents of Kindergarten and Primary children are asked to pick up their curriculum magazines this Sunday. They will be alphabetically arranged at the manse or in the hall opposite the Church office.

HAPPY NEWS

Valentine's Day brought the glad tidings that Mr. and Mrs. Glenn Flower of Rockford, Washington, announced the engagement of their daughter, Eileen, to Dr. Samuel Hugh Moffett.

Eileen, a member of UPC, spent a year as our representative when she taught at the Beirut College for Women in Beirut, Lebanon. She is a graduate of the University of Washington and received a Master's Degree in Christian Education from Princeton Seminary. She is now Director of Christian Education in Caldwell, New Jersey.

Dr. Moffett, who was at the Adult Conference at Seabeck last year and preached in the pulpit both morning and evening, will be remembered by many for his powerful missionary challenge. He was born in Korea where his father was a pioneer missionary, dearly beloved of the Korean people. After graduating from Wheaton College and Princeton Seminary, Dr. Moffett received his Ph.D. degree from Yale University and then served for four years as a missionary in China until he was expelled by the Communists. He is at present in Seoul, Korea, teaching in the Presbyterian Seminary.

No definite wedding date has been set as yet, but the ceremony will probably take place next summer in Seoul.

We extend our very best wishes to the happy couple and know God has great plans for them as they serve Him together.

ESTIMATE
FOR
Dr. MOFFETT'S COTTAGE

Apr. 16, 1956

SUM: ₩1,416,000.00

| | | |
|--|------------|------------------------------|
| 1.) Temporary Work; | ₩15,000.00 | |
| Scaffolding | | |
| 2.) Excavation Work; | 17,000.00 | |
| 3.) Concrete Work; | 32,000.00 | |
| Foundation | | |
| Post | | |
| 4.) Price of Timber; | 516,000.00 | |
| 5.) Carpentering; | 149,000.00 | |
| 6.) Roof Construction; | 73,000.00 | |
| Felt | | |
| Steel Corrugated | | |
| Sky Light | | |
| 7.) Door and Window Work; | 52,000.00 | |
| Door | | |
| Screen and Window Cover | | |
| 8.) Price of Door Metal Etc.; | 56,000.00 | |
| Door Handle | | |
| Hinge | | |
| Bolt | | |
| Nails | | |
| 9.) Rain Gutter Work; | 14,000.00 | |
| 10.) Painting; | 32,000.00 | |
| Labor | | |
| aluminium Paint | | |
| 11.) Plumbing; | 255,000.00 | |
| Toilet | | |
| Wash-basin | | |
| Shower | | |
| Pipe and Accessories (OUT SIDE 30 FT.) | | |
| FROM MAIN ROAD | | |
| 12.) Mixed Work; | 53,000.00 | |
| Septic-tank | | |
| Drain | | |
| Table and Bench | | |
| 13.) Price of Bed and Mat; | 24,000.00 | |
| Total; | | ₩1,288,000.00 |
| Profit; 10% | | 128,000.00 |
| Grand Total; | | ₩1,416,000.00 = Ca. ₩1,400.- |

Apr. 1956

"Provide to Contractor"

Paint 14 Gal. (Green)

2 Days Truck

1 TOILET

120.-
250.-

Estimated By

Kim Han Sung
Kim Han Sung

Home expense (Clank), Taechin - 4,000 (p.6)
Tickets (Taechin) 2,600
Taechin beach lot tax \$25

2/3/57 Expense - Taechin \$324.47

3/31/83 Membership fee 150. -

8/15/81 " 42,284

Sept. 1981 - inventory of contents \$950 420

409 Prospect Street
New Haven, Connecticut
May 24, 1956

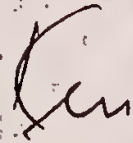
Dear Sam:

It is certainly good to have your mimeographed letter of April 1. I had a happy report of you from Dean Pope who saw you in Bangkok. I am thrilled to hear of your marriage. Is it yet to be or has it been?

A few weeks ago I had the night with Dr. Mackay at Princeton on one of the loveliest spring days that even that charming town has ever seen.

I am to be in South America in late June and early July, my first trip to that continent. It is for the purpose of giving the Carnahan lectures at the Union Theological Seminary in Buenos Aires.

My love to you as always.



YALE UNIVERSITY

KENNETH SCOTT LATOURETTE
STERLING PROFESSOR OF MISSIONS AND ORIENTAL HISTORY, Emeritus

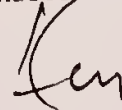
409 PROSPECT STREET, NEW HAVEN, CONN.

September 14, 1966

Dear Sam,

It is good to have your printed letter of August 1st. Your nephew, Howie, has, I believe, been with you and the family much of the Summer. As you know, he achieved a prominent place in the Yale undergraduate world and rendered real service to the Yale Daily News and in his Senior Society. As you also are aware he is still on pilgrimage, but I am confident that he will render splendid service somewhere.

Affectionately,



flower
Meadville, Pennsylvania
July 17, 1956
(p1 of 1)

Dear Family and Friends,

Lest my address at this writing confuse you, let me explain that I am attending an interdenominational Missionary Training Conference until July 31. Most of you know that I expect to sail next month to Korea where Dr. Sam Moffett and I will be married. Our only regret is that you, our family and friends, cannot be with us on that happy day.

Sam and I will be living in the village of Andong for approximately two years after which we expect to return to Seoul where he will serve on the faculty of the Presbyterian theological seminary.

The main purpose of this brief note is to tell you that I have included your name in our mailing list. We shall be writing from time to time and we hope you will too.

If you change your address at any time, please report the change to Sam's brother, the Reverend James M. Moffett, 22 Pearl Street, Oyster Bay, New York. Otherwise, our letters will not reach you.

Greetings to you all!

Sincerely yours,

Eileen Flower

*The honour of your presence
is requested
at the marriage of
Miss Eileen Flower
to
the Rev. Samuel Hugh Moffett
Saturday, the fifteenth of September
at three o'clock
Yun Dong Presbyterian Church
Seoul*

請 牒 狀

馬 雅 各 氏 弟 三 樂 君
傳 具 仁 氏 長 女 愛 隣 嬢

이 두 사람이 一九五六年 九月十五日 午後三時에
連洞教會에서 結婚式을 舉行하오니 부디 오셔서
祝福하여 주심을 仰望합니다

一九五六年八月三十日

主 禮 權 世 烈

請 牒 人 安 斗 華

下

同 夫 人

Text for the seats: "that we may preach the Gospel in lands beyond you, without boasting of work already done in another's field." (II Cor. 10:16)

Younger church mission - Missionary Soc. & Meth. Ch. in Southern Asia sends Indian couple to serve among Hindus in Rhodesia. - p. 17 Indians there look on the couple as low caste & close their doors.

Unity. Bp. Pickett speaks of an area in Travancore where 98% of the people had voted to become X's but, confronted by 37 different denominations, finally chose Hinduism. - p. 25. (Adam where Beltham, C. Lag, Welford Court's)

Self-support -
J. Mark Davis - 1937. Self-support ^{percentage} is 13 to 15% of local churches in the mission field.

Ernest L. Smith - 1956 - Methodist proportion: 75%
Brazil, Malaya, Philippines - 100%
Japan, Argentina, Africa 90%

OK

SEPT 5, 1956
(p1 of 1)

**EILEEN FLOWER WED
IN KOREA SEPT. 15**

"Our" Eileen (Flower) was married to Dr. Sam Moffet last Saturday, Sept. 15, in Seoul, Korea.

Officiating was Pastor Han of the Yan Nak Church. Included in the wedding party was Rev. Richard Halvorson. The newlyweds are honeymooning in Japan.

According to a letter received by Dr. and Mrs. Cowie this week, Eileen had a rough voyage on the freighter carrying her to Korea but, needless to say, she arrived safely.

Last Monday night the Session voted to accept part of her support as she works in the Korean field with her husband.

Mr. and Mrs. Glenn Reycraft Flower
announce the marriage of their daughter

Eileen

to

The Reverend Samuel Hugh Moffett
on Saturday, the fifteenth of September

Nineteen hundred and fifty-six

Seoul, Korea

1. 'Tis the wedding morning -
Maid, I say, arise;
In thy wedding morning,
Look up to thy shoes.

2. So the eager knave
At the church will wait
To be ready early
To become his mate.

3. 'Tis the wedding morning,
Maid, I say, arise;
God will bless thee richly,
Guide thee with his eyes.

Gen. Delmonico.
Sept. 1855.

Cable Address "Inculcate"

Korea Mission
of the Presbyterian Church in the United States of America

136 Yunji Dong
Seoul, Korea
September 15, 1956

To Whom It May Concern:

This is to certify that Dr. Samuel H. Moffett and Miss B. Eileen Flower, both of the Korea Mission of the Presbyterian Church in the United States of America, were united in marriage by me as a minister of the Church of Jesus Christ in the Yun Dong Presbyterian Church, 136 Yunji Dong, Seoul, Korea, at three p. m. Saturday Afternoon, September 15, 1956.

Truly yours,

Witnesses:

(Rev.) Francis Kinsler

Howard F. Moffett

Margaret M. Moffett

This was to clear us from suspicion of the affair being a sham.

ORIGINAL

Form No. 87
FOREIGN SERVICE
(Revised October 1939)

Certificate of Witness to Marriage

(See section 72, title 22 of the United States Code)

FOREIGN SERVICE OF THE UNITED STATES

Seoul, Korea

September 17, 1956

I, Catherine M. Frank, Vice Consul of the United States of America at Seoul, Korea, do hereby certify that on this fifteenth day of September A. D. 1956, at the Office of the Mayor of Seoul, in the city of Seoul, Korea, Samuel Hugh MOFFETT, a ~~SUBJECT~~ CITIZEN of the United States of America, aged 40 years, born in Pyungyang, Korea, and now residing in Seoul, Korea, and Betty Eileen FLOWER, a ~~SUBJECT~~ CITIZEN of the United States of America, aged 28 years, born in Spokane, Washington, and now residing in Seoul, Korea, were united in marriage in my presence.

In witness whereof, I have hereunto subscribed my name and affixed the seal of my office at Seoul, Korea, this Seventeenth day of September, A. D. 1956, and of the Independence of the United States the one hundred and eightieth year.



Catherine M. Frank

Catherine M. Frank
Vice Consul of the United States of America.

Fee: One Dollar. To be issued in Quadruplicate.

(See information on reverse side of certificate)

MIYANOSHITA FOR FUJI—NIKKO FOR TEMPLES

Breakfast

Wednesday September 19th 1956



E Tomato Juice S Orange Juice Pineapple Juice
Grapefruit Juice Blended Juice Chilled Prunes
Chilled Peach Chilled Pear Chilled Figs

Assorted Fresh Fruit.

Rolled Oats Toasted Cornflakes
All Bran Steamed Rice

Fried Fish E Broiled Kippered Herring E Cottage Fried Potatoes

EGGS Fried Scrambled Poached Boiled

OMELET Plain Parsley Ham Tomato Spanish

SPECIAL EGG S Oeufs au Plat Menelik *Fried with cheese*

Broiled Ham S Grilled Bacon

Corn Raisin Muffins Griddle Hot Cakes French Toast

Home Made Maple Syrup S Miyanoshita Honey

Plain or Cinnamon Toast S & E

Marmalade Strawberry Jam Peach Jam Fig Jam

Tea, Ceylon, Lipton and Japan Green

Coffee, Cocoa or Fresh Milk

S & E
The above dishes are prepared to order

¥ 450

INSPECTION OF KITCHEN
CORDIALLY INVITED

FUJIYA HOTEL
MIYANOSHITA

1956-

Breakfast - Sam and Eileen Moffett
Honey moon in Japan.



특집

(장신대의 어제, 오늘, 내일)



한국교회와 마삼락 박사



1. 출생 및 가족사항

마 삼락 박사는 미국인으로 1916년 1월 7일 대한민국 8일에서 출생했다. 그의 부친 마모성악 박사(Samuel A. Moffett)는 본 대학 설립자 및 초대 교장이며, 부인 마에린 여사(Mileen F. Moffett)는 본 대학 전임강사로, 그의 출생 및 가족 사항은 우리 대학과 아주 긴밀한 관계가 있다. 출생에 가족은 있다.

2. 학력 및 경력

① 학력

Wheaton 대학 A.B.
Princeton 신학교 Th.B.
Yale 대학교 Ph.D

② 경력

미국: Bridgeport 제1장로교의 원동 목사(1943~44)
New Haven 제1장로교의 원동 목사(1944~45)
장로교 외전교회 청년부와 위원장 (1945~46)
Princeton 신학교 초빙 강사(1953~55)
장로교 외전교회 지원자 회의 총무 시디(1954~55)
Columbia 대학 아세아연구원 연구위원(1971~)
Whitworth 대학 원전이사(1973~)

중국:

연경대학교 교수(1948~49)
남경신학교 교수(1949~50)
순풍에서 추방(1951.1)
국:
안동 경안 신서 학원장(1957~59)
안동 경안고등학교 이사장(1957~59)
연세 대학교 이사(1957~)
미국 연합장로의 한국지회 대표서리 (1969~70)
장로회 신학대학 역사 신학교수 (1960~)
교로의 신학대학 대학원장(1966~70)
장로의 신학대학 협동학장(1970~)
로안 소사이어티 한국지회 자문위원 및 대표(1963~68)
미국 출판위원회 한국지부의 장하의 원(1966~67)

승전대학교 이사(1969~)
승전 중 고등학교 이사(1963~)
아세아인문학회 창(1974~)

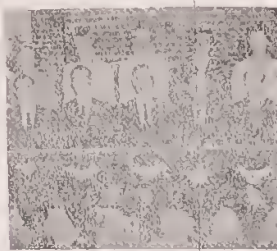
3. 그의 공적

외국인으로서는 22년 간을 대한 민국의 사회 문화 선교 및 교육발전을 위하여 많은 공헌이 있지만 한정된 지면에 소개하지는 못하나 몇 가지 문 야로 나누어 그의 공적을 살펴보고자 한다.

(1) 사회 문화 분야

가. 한국문화회 조직 보존.

한국어사, 문화, 종교분야에 관한 수 천권의 서적을 모았으며 그 대표작인 것은 Cavendish의 "Korea and the Saved White Mountain", 1890년과 notes on the Imperial Chinese mission to Korea, John Ross의 The History of Korea" 등입니다. 기타 2,000여장에 이르는 한국의 역사적인 사진, 포교활동 사료, 교회사에 있어서는 안철 귀중한 자료는 물론 한국에서도 갖지 못하고 있는 3·1운동사료들을 수집 보존하고 있을 뿐만 아니라 이들 근거로 대한



민국의 정통성과 민족의 우수성을 외국에 대하여 기술했을 때마다 소개한 바 있습니다.

나. 외국인에 대한 한국 소개

연임된 20년 이상의 외국인에게 한국에 대한 강연과 발견상을 소개하였 으며 그 대표적인 인물은 "아인재학 위" 전 미국 대령(제적중)을 위시하여 세계 각국의 저명인사 등으로 이 들에 대한 간접적인 대한민국의 국위 선양에 이바지한 바 있습니다.

다. 한국과 한국의 교회에 대한 저술

한국과 한국의 교회에 관한 저서가 4권으로 10여만부의 판매기록이 있었 으며 그 대표적인 저서는 "The Christians of Korea(1962)" "Joy for an Anxious Age(1966)" 등입니다.

라. 외국간행물에 한국에 관한 기고 외국신문, 잡지 등 간행물에 기고한 한국에 관한 글은 25만 부 이상이 관 에 세로되었고 그 대표적인 것은 Christianity Today의 편집 원자로서 여러 점을 기고 하는 중 "Western Contribution to the Independence Movement of 1919" "What makes the Church

grow in Korea"(1970) 등이고 또한 "modernization of Korea"(1970)에 기 고한 "Protestant Contributions to the modernization of Korea" 등입니다. 또한 1975년과 국제문화사전에 한국인에 관한 항목을 집필한 바 있습니다.

마. 외국인에 대한 한국명소 안내

로안 아시아 회의의 회원은 비롯한 한국을 방문한 외국인 수천 명에 대한 한국의 명소 안내의 수석을 맡아 한국의 뛰어난 위치와 광활한 민족의 얼을 외국인으로서 간접적으로 소개 하였읍니다. 그 중 저명인사로는 캄보우 위 미국 국방장관 부인, 와이어 하우저 회사의 "세이비스 와이어 하우저" 미국 국회의원 "윌라 유드" 의원과 그 부인, 프리스톤, 에런을 자 대학 교수 등입니다. 기타 수천 명의 주한 유학생군 및 그 귀환 견도단원 등에게 한국의 문화와 역사에 대하여 소개한 바 있으며 이들로 하여금 한국을 적극적으로 지원하게 하는데 주도적인 역할을 하였읍니다.

비. 문화 사회 단체에서의 활동

선명회, 기독교사회, 로안 아세아 소

사이이다. 제한 외국인 교회동 문화사 의 단재에 지원하여 한국의 문화발전에 기여하셨습니다. 이러한 활동에 필요한 자금을 미국과 서독 교회로 부터 50만불 이상의 기액을 원조받도록 하였읍니다.

(2) 교육분야

1956년 더 현재까지 20년간 연세 대학교 이사 역임, 1960년 부터 현재 까지 장로회신학대학 교수, 대학원장, 명예학장등 역임, 1963년 부터 현재까지 중대대학교 이사 역임, 기타 로이 알 아세아틱 소사이어티 평의원 Full brigd, 한국위원회 원동한 바 있습니다. 이 활동기간 중 원제기관 발전을 위한 노력은 물론 백만불 이상의 기액의 원조를 유치하는 데 수도적 역할을 하였으며, 특히 중국본토가 공산 화권에 따라 연경 대학 후원재단기금 (하바드 원정)을 한국 대학의 교수 양 성을 위한 기금을 유치한 바 있습니다

3. 기타 참고 사항

마 삼락 박사의 부친 "마모성악"박사(신교사)는 19세기말 대한민국 민족개 화기의 초대 선교사로서 한국민족의 개 가 신주자로 헌신하여 왔으며 특히 경 양 신학교, 숭실 대학, 숭실 중학교, 숭실 여학교 등 200여개의 교육기관과 교회를 설립한 교육자인 동시에 교회 지도자로서 3·1독립 운동 당시에는 마 모성악 선교 사역 경내에서 독립 선 인군이 인세되었고 독립 만세에 가담 한 자에 대한 일제의 비인도적 박 해를 항의하는 항의시계 최초 서명자 이며 기미 3월 4일에는 미국 교외와 미국 사회에 일본의 무당성을 폭로 함으로써 3·1운동의 정당성과 한국 독립의 당위성을 세계 만방에 호소 수 강하여 우리의 독립 정신과 민족 의식을 고취한 선각자인 동시에 적극적인 후원자였읍니다. 또한 미포 삼일선 교사의 경자인 제임스 마셋 목사로 2 차 대전이 시작되자 외국인들을 추방 할 때 당시 숭실 대학에 재학하였던 대국자를 국외로 지출 보존하였다가 1974년 숭전대학교에 반환하여 3·1 운동 당시로부터 55년만에 다시 대학 교 경에 계양하여줌으로써 선진의 위업과 3·1 정신을 입증하는 새로운 장식을 느끼게 하였습니다. 이와같이 "마셋" 가 문은 데미로 한국을 위하여 헌신하며 봉사하며 대한민국의 사랑하며 후원 하는 자문으로 우리의 역사에 기록되 고 있습니다. 특히 마 삼락 박사의 동 생 "하워드 마셋"박사는 G. 25동란시 에 미 공군 군위로써 중군하였다가 예미적으로 전입되자 경상북도 대구 소재 동상병원 원장으로서 미국과 구미과동서의 장로교 재단으로부터 5백 만불 이상의 기액을 도입하여 의료기 관으로 발전시켜 민민과 병역자를 위 해 봉사하고 있습니다. 또한 병원과 아 울터 간호학교를 설립운영하는 교육자 이기도 합니다.

사건설명

上: 결혼기념
中左: 마모성악 박사
中右: 가족들과 함께
下左: 강의시간
下右: 교수들과 함께

특집

신학대학에서, 오늘, 내일

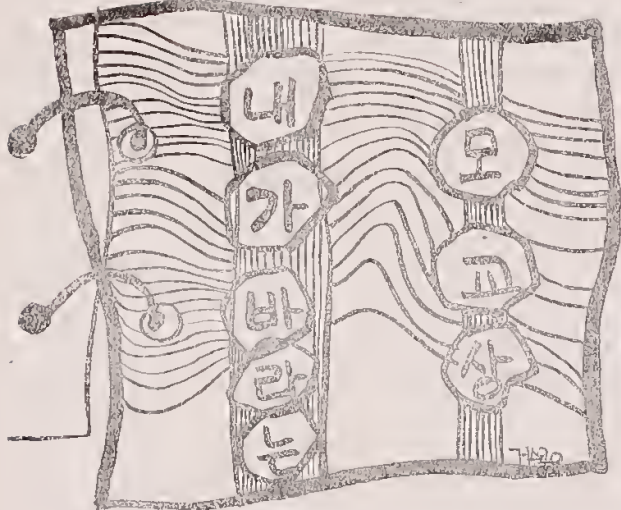
학장과 교수는 교회 위해 십자가를



10년이면 강산도 변한다는데 강산이 몇 이야기이다. 동고 돌아서 영양노의 소속 영주교회로 7년동안 시무하고 있다. 이제 말년에는 한국인의 손으로 신학교를 경영하길 바란다. 영세의 말한 수 없는 단점을 만년 배라 비네로 신학을 할 수도 없을 것이다. 나는 전도가 된 보나기 신학을 시작하여 교회를 사면하고 학교 사무실에서 직무를 보면서 공부를 했다. 그해 교장이신 고재원 목사님은 전일이다. 경건이 못하다느니, 자발하다느니, 화가 내기 보기에 참 전신하고 솔직하게 배우고 말씀하신 어언하미 같은 눈이라 생각한다. 하루는 나를 불러

"중세야 니 우리 신학교 교장을 좋은 못 없었니? 나는 교회사나 신학만을 가르치려면 누구 못지 않게 가르치겠다. 그러나 교장은 안되겠어 내가 동대 졸업생이라고 교장을 시켰는데 내가 아닌 정치학 수완이나 있나? 내가 안하면 교로작사가 있으나 동준하고, 그렇지 않으면 원본사관 나나라가 있는데 어떻게 원본 사람을 시켰니? 그러니 내가 한사한 두천배, 나도 같은 교장 생기기를 기도한다. 각 교의 위해 십자가 지고 있는 것"이라고 하신 일이 기억난다. 나는 우리 신학교 지장, 교수 진원이 교회 위해 십자가 지고 있다는 정신으로 일하길 바란다.

최 중 해 목사
(39회 · 영주교회)



선교적인 꿈을 제시하는
모교 되어야



20주 강당은 에 줄이부터 만백의 노장까지 그리스도의 이름으로 한 자리에 모이 단어를 최우미 강당의 꽃을 최우미 신학과 교회의 교인들 나누면 그 모습은 제일 막내들이었던 나날 같

기하게 됐다. 나는 싸움이 좋다. 치전 발수독, 열전한들목 좋다. 고급블론인 자기 주인이 타인의 것에 대한 극단적인 성의, 서로 다른 의견 앞에 인성은 높아가고 싶게 될 최정, 학교를 위한 애 대한 사랑의 분노, 그러나 정말 눈물 어린 간직한 기도의 호소, 어찌면 모두 문제이었던 하수들의 한가지 공통점은 복음에 대한 열정이다. 최야노, 바이올린, 브람스, 칸타타... 각기 개성 있는 소리이지만 그리스도의 한 지휘자 밑에서 오케스트라의 화음을 낼 때의 즐거움이 있다.

밤늦게까지 책과 씨름하는 학우, 부흥회 강사로 초빙되는 학우, 주일미와 뒷날을 하며 악악 소리쳐서는 학우도 하나님 말씀 앞에 전처치 서는 이리더이런, 그러면서도 한국과 Asia의 신교

의 꿈을 최우미 신앙의 동지들이었다. 우리의 싸움 대상이 신학교를 졸업하여 內的인에서 外的인 것이라는 사실을 깨달았을 때 우리는 가슴 벅찬 기쁨을 느꼈다. 이런 생각을 해 보며 내가 바라는 모교상을 구상해 본다. 우리학교의 모토인 경건과 학문이란 말을 꼭 좋아한다. 하나님을 두려워하며 사랑한다는 말과 Professional이 되는 교육하는 자로서의 길이 있는 삶이란 말을 나를 실재하게 하지만 and로 연결되는 경건과 학문은 가끔 빈계의 것을 합한 느낌이 든다. 신학교의 시절은 경건 속의 학문이란 말이 어울릴 것 같고 복지에 나선 자들은 학문하는 경건이 필요할 것 같다는 생각이다. 이 경건과 학문을 연결시키는 매개체를 신학교가 제시했으면 한다. 나는 이를 인건짓는 방법론적인 목적으로 신교를 언급하고 싶다. 민족을 그리스도의 이름으로 경복하는 Vision을 키워주며 충성스런 그리스도의 제자를 만물이 내는 전초적인 작업장이 신학교이다.

김 지 철 전도사
(68회 본대학 조교)

교회와 노회가
경제적 책임을 맡았으면



10여년 전의 신적 동산은 높고 배고웠습니다. 하나님의 신적자로 훈련받기 위해서는 그 생도의 주위와 배고픔을 참을 수 있었습니 다. 우리의 신배들은 우리보다 더 배고팠다가에 십

다. 마음놓고 연구하고 훈련하고 생활할 수 있는 신학생들의 공동체가 없으면 안됩니다. 그러기 위해서는 신학생들은 경제교회가 책임을 지든지 아니면 노회가 책임을 지든지 간에 양적적인 것에 예이거나 위축당해 여유있거나 비굴한 자들이 되지 않도록 했으면 좋겠습니다. 이것은 하나님의 총으로 훈련받는 신학생들의 프라이드를 위해서도 시급히 해결되어야 할 문제라고 생각합니다. 겉으로 거의하고 실은 것은 학문(신학)은 자유롭게 배울 수 있어야 한다는 것입니다. 학문적으로 정직하게 강의한 교수의 이름이 불회시에 오르내리도록 하는 일이 없었으면 좋겠습니다. 물론 총의문제이긴 합니다만 "학문은 자유롭게 신앙교백은 보수적으로..."

김 중 열 목사
(59회 · 서독신교사)

커리큘럼의 개선 절감



개교 75주년을 맞이하는 우리 신학교 위에 수년의 축복이 증만하기를 기원합니다. 바람직하기도 하고 당위적이기도 하다고 생각되는 다음의 몇가지는 우리 신학교를 위한 시급한

적인 대책이 조속히 확립되고 또 조속되고 현조되어야 할 것입니다. 세세, 신학생의 지적 향상과 양적조정의 문제입니다. 모든 신학생들은 반드시 정규대학을 졸업하고(지방 신학교는 개전, 승지, 폐지 등으로 변경시키는 것이 타당하다), 소명성과 자질을 엄격히 길들이고, 개학기간 동안 전이 학비를 면제도록 하고, 경건과 학문에 전념하도록 해야 할 것입니다. 비배, 교수진의 보강과 행정의 개혁은 오래 전부터 이야기해 오던 것입니다. 이는 인사와 생계에 관한 것인 만큼 총회와 이사회는 성직하게 이 문제를 연구하고 합선하고 말한적원 신학교를 만들어 나가는데 더 큰 노력과 정열을 기울여야 할 것입니다.

홍 길 복 목사
(65회 · 대원교회)

신학은 교회의 학문



오랜 전통과 역사를 가진 우리 신학교는 그 동안 많은 신학자와 목회자를 양성하여 한국 교회에 기여한 공적이 크다고 본다. 모교에 대하여 바라고 싶은 점은 첫째로, 좋은 목회자를 계속해서 양육하여 주기를 바란다. 좋은 목회자란 어떤 의미에서는 막연한 말 같으나, 나 자신의 생각으로는 전통적인 복음(Kerygma)을 수호하면서 오늘날(Context)을 이해하고 대응할 수 있는 능동적인 목자가 곧 유능한 목회자라고 생각한다. 이런 의미에서 현재 학문적이면서도 철저하게 목회적인 보다 새로운 교역자의 배출을 바

란다. 왜냐하면 신학은 곧 오늘날의 교회의 학문이며 교회를 위한 학문이기 때문이다. 둘째로, 세계적인 수준의 신학교로 발전승하기를 바란다. 과거의 역사나 학생 수나 價에서 볼 때 세계 수준의 비전을 가지고 약진한 때가 된 것 같다. 특별히 국내회의 유명한 신학교들과 적극적인 유대와 교류를 가지기를 바란다. 이런 일을 위하여서는 부단한 노력이 필요하다. 학생 및 교수 교환 등의 교류를 통해 우리들 알리고 남을 이해하는 폭넓은 프로그램이 실현되기를 바란다. 왜냐하면 세계교회적인 안목을 가진 유능한 지도자가 절실히 필요하기 때문이다.

하 해 룬 목사
(57회 · 백련교회)

LIST OF DELEGATES TO THE BANGKOK CONFERENCE
(As of January 10, 1956)

INDONESIA

Representatives of Theological Schools.

1. Ds. T. Sihombing Rector Fak. Theol. "Nommensen" Pomatang Siantar.
2. Ds. G. Siahaan Dosen
3. Ds. Purbowijogo Sek. Theologia Djokja Klitren Lor 21.
4. Dr. D.S. Mulder
5. Ds. Hwan Ting Kiang Sek. Theologia Djokja Balo Wijoto Malang.
6. Ds. E. Dingang Sek. Theologia GEK Bandjirmasin (Kalimantan)
7. Ds. Chr. Kitting (Secundus)
8. Ds. D.L. Siahaaja Sek. Theol. GPM Ambon
9. Ds. P.D. Latuihamalla Rector STT pegangsaan timur 27 Djakarta.
10. Dr. Chr. Barth Dosen STT
11. Dr. J. Verkuyll Dosen STT
12. Dr. I.H. Enklaar Rector Sek. Theol. Makassar.

Representatives of Churches

- I. Ds. S. Marantika Sekertaris-Umum DGI. Touku Umar 17 Djakarta.

Representative of Bible Schools

- I. Ds. J. Visch den Pasar Bali (Bible School)

PHILIPPINES

Representatives of Theological Schools

1. Dr. Ben. I. Guanasing, Principal, Union Theol. Seminary, Taft Ave., Manila.
2. Rev. J.S. Quiantao
3. Bishop Cipriano Navarro, Chairman, Board of Trustees
4. Dr. L.E. Wethington, Visitor,
5. Rev. J.T. Howard, Dean, Central Philippine University, Iloilo City.
6. Miss Mildred Proctor,
7. Rev. Rostituto Ortigas, Visitor,
8. Rev. W. Roland Foster, Saint Andrews Theological Seminary, Manila.
9. Rev. Albert Masferre
10. Rev. James F. McKinley, Dean, Silliman Uni. College of Theology, Dumagueta.
11. Rev. Proceso Udarbe
12. Dr. Albert J. Sanders, Union Theological Seminary, Manila.

Representatives of the Churches

- I. Bishop Proculo A. Rodriguez, Philippine Federation of Christian Churches.

Representatives of Bible Schools

- I. Miss Prudencia Fabro, Directress, Harris Memorial School.
2. Rev R.G. Honeywell (or alternate) PIBAS, Bible School and Instituto, Manila.

BURMA

Representatives of Theological Schools

1. Rev. Chit Maung, President, Baptist English Divinity School, Insein.
2. Thra Tha Leo Baptist Divinity School
3. Miss Mae Simmons

Representatives of the Churches

- I. Dr. G.P. Charles, Secretary, N. C. C. of Burma.

FORMOSA

Representatives of Theological Schools

1. Rev. C.R. Ruang, Principal, Tainan Theological College, Tainan.
2. Rev. Boris Anderson, Vice-Principal
3. Rev. Chin-An Au, Board of Directors and Churches of Tainan.
4. Rev. James Dickson, Principal, Taipoh Theological College, Taipeh.
5. Rev. Chia Sheng Hwang,
6. Rev. Ho-Lieh Kuo, Moderator, North Taiwan Synod, Presbyterian.

Representative of Bible Schools

- I. A representative of Bible Schools on Formosa as yet undesignated

List of Official Delegates to the Bangkok Conference, continued.

- THAILAND: 1. Rev. Herbert Grether, Principal, McCilvary Theological
Seminary, Chienmai. "
2. Rev. Richard Bryant " "
3. Rev. Thongkham Pantunongse, Board of Directors "
- Representative of the Church.
1. Rev. Leck Tai Yong, General Secretary, Church of Christ
in Thailand.

Representative of Bible School.

1. Rev. Clifford Chaffee, Bangkok Chinese Bible Center,
Bangkok.

- Hongkong: 1. Rev. Toive Koskikallie, Principal, Lutheran Theological
Seminary. " "
2. Rev. H. Zimmerman. " "
3. Rev. James Pong Tak Ming, Union Theological College.

Representatives of the Churches.

1. Dr. Timothy Chow, Methodist Church, Hongkong.
2. Church of Christ in China, Hongkong.

- Malaya: 1. Rev. E. S. Lau, Chairman, Board of Governors,
Trinity College, Singapore.
2. Dr. Sverre Holth, St. Peter's Hall, Trinity College,
Singapore.
3. Rev. Frank K. Balchin, Trinity College, Singapore.

Representative of the Churches.

1. Malayan Christian Council.

Representative of Bible Schools.

1. Dr. Ivy Chou, Principal, Methodist Bible School, Sarawak.

Fraternal Delegates
Special from Asia

- CEYLON: 1. Rev. C. L. Abevnaike, The Church of Ceylon.

- INDIA: 1. Rev. J. R. Chandran, Principal, United Theological
College, Bangalore.
2. Rev. William Stewart, Registrar, Serampore College,
Serampore.

- PAKISTAN: 1. Rev. James D. Brown, Principal Gujranwala College,
Gujranwala.

- KOREA: 1. Dr. Il Seung Kay, Presbyterian Theological Seminary, Seoul.
2. Dr. Samuel H. Moffet, Seoul, Korea, co-opted as Chaplain
of the Conference

- JAPAN: 1. Dr. Hidenobu Kuwada, Principal, Union Theological
Seminary, Tokyo.
2. Rev. Tooru Yamasaki, Doshisha University, Kyoto.

DAILY SCHEDULE
of the Conference on Theological Education
February 22 - March 7, 1956

| | |
|------------------------|--|
| 6:15 | Rising Bell |
| 7:00 - 7:30 | Morning Prayers <i>Breakfast</i> |
| 7:30 - 8:30 | Breakfast Prayers |
| 8:30 - 9:00 | Private Bible Study and Preparation |
| 9:00 - 10:00 | Bible Study Session on Themes: 1st week: "Jesus and The Ministry" 2nd week: "Ministry in the Apostolic Church" |
| 10:00 - 10:30 | Plenary discussion of the Bible Study Theme |
| 10:45 - 11:30 | Addresses (either for both conferences or only for Educators Conference) |
| 11:30 - 12:15 | Discussion of addresses (in general session or in groups) |
| 12:30 - 1:30 | Luncheon |
| 1:30 - 4:00 | Rest and recreation |
| 4:00 - 4:30 | Tea |
| 4:30 - 6:00 | Workshops Group Discussions on morning addresses or other arranged themes |
| 6:15 - 6:45 | Evening prayers (joint meeting of both conferences) |
| 7:00 - 8:00 | Dinner |
| 9:00 - 9:30 | Entertainment or special addresses (programme to be arranged by joint steering committee). |
| 10:00 | Lights out. |

SUNDAY SCHEDULE

The conferences will be in session through two Sundays, Feb. 26th & March 4th.

The proposed Schedule for February 26th

| | |
|--------------|--|
| 7:00 | Rising bell |
| 7:30 - 8:30 | Breakfast |
| 9:00 - 12:00 | Church service in Thai or Chinese Church |
| 1:00 - 2:00 | Dinner |
| 2:00 - 4:00 | Rest |
| 4:00 - 4:30 | Tea |
| 5:00 - 6:30 | International church service |
| 7:00 - 8:00 | Supper |
| 8:00 - 9:30 | Free time. |

The Proposed Schedule for March 4th

| | |
|---------------|--|
| 7:00 | Rising bell |
| 7:30 - 8:30 | Breakfast |
| 10:30 - 12:00 | Joint Communion Service with Thai Church |
| 1:00 - 2:00 | Dinner |
| 2:00 - 4:00 | Rest |
| 4:00 - 4:30 | Tea |
| 5:00 - 6:30 | International Church Service |
| 7:00 - 8:00 | Supper |
| 8:00 - 9:30 | Free |

H. Sv 1/10

One reason for understanding ministry. we approach by the diff. concept.
Holt's 5 periods of development of the church.

- 1) The fundamental ministry is that of Christ. There is no other ministry, but in the church, the ministry is carried out by a succession of men, who are called to the ministry by a special calling, and who are called to the ministry by a special calling, and who are called to the ministry by a special calling.
- 2) The Christian ministry cannot be understood apart from the history of the church. The church is the body of Christ, which as this body has a ministerial function; and the church is the body of Christ, which as this body has a ministerial function; and the church is the body of Christ, which as this body has a ministerial function.
- 3) We must recognize a process of development. It is not possible to even mention whether any clearly defined goal as to the permanent ministry of the church.
- 4) We must reaffirm our faith in the Holy spirit. It is the end of the 2nd c. a three-fold ministry was established in the Church. Only after 3 fold ministry was accepted in N.T. recognized.
- 5) There is the conviction that in deciding the exact approach of principles of church order, we should not search the N.T. for precedents of church order, but the approach of principles of church order.
- 6) One final statement - it belongs to the whole history of the church that it should be a permanent one, not only throughout the earth, but also throughout all time.

3 Periods of apostles: apostles, elders, presbyters

1. Apostle = c.1. successor (an ambassador) [but Paul was not a c.1. successor, but a specific task in inter-testament period, also used in apostolic age, in the dispensation.]

∴ an appointed of c.1. not elective.

- 1) Gal. 1:1 - He is appointed by Christ
- 2) 1 Cor 9:1 - He has seen Christ
- 3) 1 Cor 9:1-2, 3 Cor. 3:2 - He has an apostolic seal
- 4) 2 Cor. 11 - He has shown an apostle's labors, and signs (2 Cor 12:12)

THE DEVELOPMENT OF THE MINISTRY IN THE APOSTOLIC CHURCH

(The Epistles and the Book of Acts)

A. ST. PAUL; EARLIER EPISTLES

I. THE APOSTOLATE

1. An Apostle; in the narrower sense of the word, is one, who, having seen Christ after His resurrection and so become qualified to witness to that fundamental fact, has received directly from Christ a definite mission. *1) appointed by X^t*

1 Cor. 9:1; 15:8; Gal. 1:1. (Compare Acts 1:8, 22)

2. His function is primarily that of proclaiming the Gospel and to be a "steward of the mysteries of God", an administrator, that is, of the divine revelations made known through the Incarnate Son.

we read applied, a few, for his task was to preach the Gospel
1 Cor. 1:17; 9:14; 1 Thess. 2:4-9; 1 Cor. 4:1.
(Comp. 1 Tim. 2:7)

3. His office involves at once^c absolute submission to Christ (*doctos*), and plenary authority to teach and govern in the Church of Christ. He is therefore a founder and ruler of churches.

Rom. 1:1; 1 Cor. 4:1; 3:5 3/4 2 Cor. 3:6; 4:1;
Gal. 1:8; 2 Thess. 3:14; 2:15; 1 Cor. 4:14-21;
2 Cor. 13:10; 13:3 - St. Paul claims that X^t speaks *thru him*
1 Cor. 5:4-11. Paul has power to forgive.

Sphere: 4. His ministry, though extending to single individuals and congregations, is, broadly speaking, of the general or catholic order, as distinguished from the local ministry.

1 Cor. 5:5; 2 Cor. 2:5-11; 2 Thess. 3:6, 14, 15.
(Comp. 1 Tim. 1:20). 2 Cor. 10:2-5

5. The term "apostle" is also used in a wider sense much as it is used in the Didache (11:4 ff). In this wider sense the term is perhaps equivalent to that of "evangelism". *Why are evangelists called "apostles" - perhaps because common sowed by churches.*

2 Cor. 8:23; Rom. 16:7; Phil. 2:25. *Acts 13:1-3.*

II. THE LOCAL MINISTRY.

1. Over against the catholic authority of the Apostle is the local authority of those who "labour amongst" the churches.

1 Thess. 5:12; Rom. 16:6, 12; 1 Cor. 15:10; 16:16.
(Comp. 1 Tim. 5:17).

2. Charismatical gifts are bestowed upon individuals for the building up of the Body of Christ. This does not necessarily mean that those possessing these charismata belong to the official ministry, although the same person might be both.

1 Cor. 12:1-11; 14:1; Rom. 12:6-8.

B. ST. PAUL: LATER EPISTLES

1. Apostles, prophets, evangelists, pastors, teachers.

Eph. 4:11; 3:5; 2:20.

2. The Apostles and Prophets, with the less clearly-defined Evangelists, constitute the general or catholic ministry of the Church, while the Pastors and Teachers, as local officers, are to be identified with the episkopoi of the Epistle to the Philippians (so Chrysostom and others).

Eph. 4:11; Phil. 1:1; (Comp. Tit. 1:5-7; 2 Tim. 4:5)

3. Deacons.

Phil. 1:1.

C. THE PASTORAL EPISTLES:

THE EMERGENCE OF A MORE PERMANENT MINISTRY

I. PRESBYTER - BISHOPS

1. This somewhat later stage called for emphasis on Church government and doctrinal authority. These Epistles are therefore the locus classicus in the New Testament on the subject of the Christian Ministry.

1 Tim. 1:4-7; 4:1-5; 6:20-21; 2 Tim. 2:16-18;
Tit. 1:10-16; 3:9.

2. The episkopus is also called presbyteros.

Tit. 1:5-7; comp. 1 Tim. 3:1-7 with 5:17-19.
(Comp. also Acts 20:17, 28)

3. These episkopoi constitute a colloco or group of "prosidents" in each church entrusted with the care of the churches.

1 Tim. 4:14; Tit. 1:5; 1 Tim. 5:17 (elders who did not teach ruling elders)

3.

4. They share the Apostolic stewardship, not only in the sense of administration, but also in the sense of being entrusted really, though subordinately, with the function of teaching.

Tit. 1:7; 1 Tim. 3:2; 2 Tim. 2:2. *[Thess. 5:1 (and 2:14) James 5:1 (and 2:14)]*

5. They are carefully chosen, after due probation, with due regard not only to their moral fitness but also as to their capacities as rulers and teachers.

1 Tim. 3:1-7; Tit. 1:6-9.

II. DEACONS

1. In the older and more developed churches the lower ministry of the Deacons is provided for, and it too only after due scrutiny of the moral fitness of the man who is to hold it. *(Requirements for deacons very strict. There are different offices in the church but not different standards for holding them.)*

1 Tim. 3:8-13.

III. EXTENSION OF THE APOSTOLIC OFFICE

1. At this stage we witness an extension of the Apostolic office, Timothy and Titus being represented as Apostolic delegates. (St. Ignatius: "moveable episcopate"; St. Clement of Rome: "itinerant bishops".)

(The general tenor of the Epistles: comp. Rom. 16:21)

2. They are entrusted with the task of maintaining a tradition, of upholding a pattern of sound words.

2 Tim. 1:13; 1 Tim. 1:3; 4:11, 13; 6:3.

3. To them belongs the function of founding and governing the churches.

1 Tim. 2:1, 2, 8, 9, 11.

4. They ordain men to the Church Orders after being duly satisfied of their fitness, and exercise discipline even over the presbyters.

Tit. 1:5; 1 Tim. 5:22.

5. They maintain the Truth against false teachers and, if necessary, act in the spirit of Christ's direction to leave the obstinate to their wilful course.

Tit. 3:10-11. (Comp. Matt. 18:17).

4.

6. Their authority, though essentially permanent, is not necessarily localised like that of the later diocesan Bishop.

2 Tim. 4:14; Tit. 3:12; 2 Tim. 4:10.

IV. ORDINATION

1. An Apostolic minister is qualified for his work by a special charisma imparted by means of the laying on of the hands of the Apostle.

2 Tim. 1:6-7; 1 Tim. 4:14; 1:18.

2. The bestowal of a special charisma carries with it the idea of "permanent character".

2 Tim. 1:6; (comp. 1 Cor. 14:12).

V. THE MINISTRY OF WOMEN

1. Recognised by St. Paul.

Rom. 16:1.

2. It was a ministry concerned with works of mercy, and, if teaching also, only in private.

Acts 18:26; 1 Cor. 14:34-35; 1 Tim. 2:11-12.

D. THE OTHER EPISTLES

I. ST. JAMES

1. Both an Apostolic and a local ministry are indicated.

James 3:1; 5:14.

2. As a Jew writing to Jews he uses the term "presbyters" for the local Church leaders, and assigns to them a "ministry of healing".

James 5:14-16.

II. ST. PETER

1. Apostolic ministry.

1 Pet. 1:1; 2 Pet. 1:1; 3:2.

2. Local ministry.

1 Pet. 5:1-5.

III. HEBREWS

1. Speaks of "leaders" in the Christian Church who had spoken the Word of God, alluding perhaps to Apostolic teachers.

Hebr. 13:7, 17, 24.

E. THE BOOK OF ACTS

Two types of ministry 1) at the poles
2) local

I. THE APOSTOLATE

1. The Apostles are held to possess a ministerial commission direct from Christ.

Acts 1:25.

2. They are recognised as authoritative teachers and centre of unity in the Church.

Acts 2:42. *ref to the Lord's Supper, harmonia?*

3. Representing Christ, they act in His Name and work miracles of healing and of judgment. *(not historical?)*

Acts 3:1-8; 5:1-11. *(first mention of "ecclesia" in Acts)*

4. They have the authority to ordain to the various offices of the Church.

(deacons)
Acts 6:6; 14:23; 20:28.

Acts 1:17 - *what is significance of Ananias' laying on of hands? St. Paul did not receive his ordination from other apostles - 9:17.*

5. They confirm, and through them the Gift of the Spirit is bestowed.

Acts 8:14-17; 19:1-6; 1 Tim 1:11

6. They have the power of ^{lo}osing and binding.

Acts 15:1-29; 16:4.

7. Prophets and Teachers - their position is not very clear.

Acts 11:27; 13:1; 15:32; 21:10.

They seem to have an authority not unlike the apostles.

3 elements (Acts 6)
1) Institution of the apostles
2) Action of whole church in the power of the spirit
3) Apostolic prayer & laying on of hands, i.e. transference of authority.

8. St. James, though apparently not one of the Twelve, is clothed with Apostolic authority and remains to represent the Apostolic office in Jerusalem.

Acts 15:13-21. (Comp. 1 Cor. 15:7 and Gal. 1:19)

II. THE LOCAL MINISTRY.

1. Presbyters.

Acts 11:30; 15:2; 16:4; 21:18; 14:23; 15:4, 23.

2. Appointed to their office by the Apostles.

Acts 14:23.

3. Also called "overseers" or "bishops", implying that the government and nourishment of the Church belong to them.

Acts 20:28-31.

4. Deacons.

Acts 6:1-6. (Although probably not to be identified with the Order of Deacons, the Seven are their prototype. (So Irenaeus, III, XII:10; IV, XV:1) Acts 21:8.

--Sv. Holth.

P R E F A C E

The facts about the theological schools included in this handbook have been collected during the past year by means of a questionnaire which was answered by nineteen of the schools in East and Southeast Asia and by one school in Pakistan, the Theological Seminary of Gujranwala, West Pakistan.

Since the term "Southeast Asia", as used for the purposes of the Bangkok Conference, includes the seven countries of East and Southeast Asia; namely, Taiwan, Hongkong, the Philippines, Indonesia, Malaya, Thailand and Burma, this Handbook will contain information received regarding theological schools in these countries. Information received regarding schools in other countries, will either be issued separately or be included in the Handbook as supplementary material.

Feeling that some interpretation of the information contained in the answers to the Questionnaires contained in this Handbook might be helpful to the delegates and others, we have tabulated the statistical data and tried to appraise it, as follows:

1. There were, during 1955, a total of 1087 students of all grades, who had academic preparation equal to, or beyond, Junior Middle (High) School for entrance. This total includes 875 men, and 212 women students.

For purposes of comparison it may be interesting to note that when a study of Theological Education was made in China, in 1934-35, it was found that there were in all China 27 Protestant theological schools receiving students with Junior Middle School preparation, and above, a total of 868 students (men:532, women:336). Since the population of China exceeds that of the seven countries of "Southeast Asia", as the word is used in this Conference, by some 300 millions it will be seen that the larger enrolment of theological students in S.E.A. is rather remarkable. It is largely due to the fact that the Protestant Christian population of S.E.A. is so much larger than it was in China in 1934-35, i.e. 3,000,000 in S.E.A. (1950) to 800,000 in China. These figures, of course, cannot be but approximate.

2. Of the total student body of 1087, 390 or 35.9% are Chinese - 322 men and 68 women. Some reports were not too explicit as to the Chinese students enrolled so the percentage may well be somewhat higher.

There are only four of the nineteen school involved in this survey that do not have any Chinese students, two in the Philippines - Iloilo and St. Andrews, and two in Indonesia - Nommensen and Amboina. In the other schools, Chinese

student enrolment varies from one, in Makassar and McGilvary, to 156 in Taiwan.

3. Considered by countries the percentage of students to the total enrolment is as follows:

| | | | | <u>Schools reporting</u> |
|-----------------|--------------|-------|--|--------------------------|
| Indonesia | 331 students | 33.7% | | 7 schools |
| Philippines | 286 " | 29% | | 4 schools |
| Taiwan | 144 " | 14.6% | | 2 schools |
| Hongkong | 102 " | 10.3% | | 3 schools |
| Malaya | 60 " | 6% | | 2 schools |
| Burma (Baptist) | 53 " | 5.4% | | 1 school |
| McGilvary | 6 " | .6% | | 1 school |

NOTE: 115 Bible School students have been subtracted from the total of 1087 students of all grades leaving 982 students, both men and women, of at least Junior Middle School preparation.

4. The proportion of Western, full-time teachers, including both men, (59) and women (10) to Asian, full-time, teachers, including men (38) and women (8) is as 69 to 46; of Western part-time teachers (men, 23; women, 31) to Asian part-time teachers, men, 36; women, 24, is as 54 to 60. In other words, there are 20% more Western teachers than Asian ones but 5.3% more Asian teachers than Western ones.
5. The percentages of full-time and part-time teachers to the total teaching staff in all S.E.A. in those countries having more than one theological school are as follows:

| | Full-time | Part-time | Total Staff |
|-------------|-----------|-----------|-------------|
| Indonesia | 32% | 16% | 29% |
| Philippines | 20% | 29% | 24% |
| Taiwan | 16% | 18% | 17% |
| Hongkong | 12% | 13% | 13% |
| Malaya | 12% | 1.7% | 7% |

These five countries have: 92% of the full-time teachers
87.7% of the part-time teachers
90% of the total teaching staff
in Southeast Asia.

There are other interesting facts revealed by this survey which will be indicated in the course of the Conference.

C. Stanley Smith
Field Representative in S.E.A.
of the Board of Founders of the
Nanking Theological Seminary.

SUMMARY OF STATISTICS OF FACULTY

| SCHOOL | WESTERN | | ASIAN | | F/T | WESTERN | | ASIAN | | F/T |
|----------------------|-----------|-------|-----------|-------|-----|-----------|-------|-----------|-------|-----|
| | Full-time | | Full-time | | | Part-time | | Part-time | | |
| | Men | Women | Men | Women | | Men | Women | Men | Women | |
| 1. MAKASSAR | 4 | - | 1 | - | 5 | - | 3 | 3 | 1 | 7 |
| 2. ILOILO | 1 | 2 | - | 1 | 4 | 1 | - | 2 | 2 | 3 |
| 3. HONGKONG BAPTIST | 5 | - | 1 | 1 | 7 | 1 | 3 | 1 | 4 | 10 |
| 4. HONGKONG LUTHERAN | 5 | - | 3 | - | 8 | 1 | 3 | 2 | - | 5 |
| 5. ST. ANDREWS | 6 | - | - | - | 6 | 2 | - | 2 | 2 | 6 |
| 6. TAINAN | 2 | 1 | 9 | - | 12 | - | 4 | 4 | 3 | 11 |
| 7. SILLIWAN | 3 | 2 | - | 2 | 7 | 5 | 1 | 2 | 3 | 11 |
| 8. JOGJA | 2 | - | 3 | - | 5 | - | 2 | 2 | 2 | 6 |
| 9. TAIPEH | 2 | - | 3 | 1 | 6 | 1 | 4 | 4 | 1 | 10 |
| 10. U.T.S. | 3 | 1 | 2 | - | 6 | 4 | 2 | 3 | 4 | 13 |
| 11. SEMARANG | 2 | 1 | - | 1 | 4 | - | - | 1 | 1 | 2 |
| 12. MCGILVARY | 2 | - | 2 | - | 4 | 2 | 3 | - | - | 5 |
| 13. SINGAPORE | 4 | - | 2 | - | 6 | - | - | - | - | - |
| 14. TRINITY | 5 | 2 | 1 | - | 8 | - | - | 1 | 1 | 2 |
| 15. KALANG | 2 | - | 1 | - | 3 | - | 2 | 2 | - | 4 |
| 16. NOMMENSEN | 6 | - | 3 | - | 9 | 1 | 1 | 1 | - | 3 |
| 17. S.T.T. DJAKARTA | 3 | - | 3 | - | 6 | 4 | 1 | - | - | 5 |
| 18. BAPTIST, BURMA | 2 | 1 | 1 | - | 4 | 1 | 2 | - | - | 8 |
| 19. ABOINA | - | - | 3 | 2 | 5 | - | - | 3 | - | 3 |
| | 59 | 10 | 38 | 8 | 115 | 23 | 31 | 36 | 24 | 114 |

SUMMARY OF STATISTICS OF STUDENTS

| SCHOOL | STUDENTS | | BIBLE SCHOOL STUDENTS | | CHINESE STUDENTS | |
|------------------------|----------|-------|-----------------------|----|------------------|----|
| | MEN | WOMEN | M. | W. | M. | W. |
| 1. MAKASSAR | 61 | 4 | - | - | 1 | - |
| 2. ILOILO | 23 | 33 | - | - | - | - |
| 3. HONGKONG BAPTIST | 40 | 16 | - | - | - | - |
| 4. HONGKONG LUTHERAN | 46 | - | - | - | 40 | 16 |
| 5. ST. ANDREWS | 44 | - | - | - | 46 | - |
| 6. TAINAN | 132 | 24 | - | - | - | - |
| 7. SILLIMAN | 50 | 33 | 40 | 3 | 132 | 24 |
| 8. JOGJA | 66 | 13 | - | - | - | 2 |
| 9. TAIPEH | 25 | 6 | 26 | 13 | 13 | - |
| 10. U.T.S. | 71 | 32 | - | - | 25 | 6 |
| 11. SEMARANG | 12 | 3 | - | - | 3 | - |
| 12. MCGILVARY | 5 | 1 | - | - | 4 | - |
| 13. SINGAPORE | 14 | 6 | - | - | 1 | - |
| 14. TRINITY | 29 | 11 | ? | ? | 14 | 6 |
| 15. BALEWIJOTO, MALANG | 30 | 5 | - | - | 25 | 11 |
| 16. NOMMENSEN | 89 | 4 | - | - | 6 | - |
| 17. S.T.T. DJAKARTA | 50 | 9 | 33 | - | - | - |
| 18. BAPTIST, INSEIN | 42 | 11 | - | - | 8 | 3 |
| 19. AMBOINA | 46 | 1 | - | - | 4 | - |
| TOTAL: | 875 | 212 | 99 | 16 | 322 | 68 |
| GRAND TOTAL: | 1087 | | 115 | | 390 | |

The Higher Theological School
Djakarta, Indonesia

Name of School: Sekolah Tinggi Theologia.
Address: Djl. Pegangsaan Timur 27, Djakarta.
Principal: Ds. Peter D. Latuihamatta.
Address: Djl. Pegangsaan Timur 27, Djakarta.
Denomination: Interdenominational
(Lutheran and Reformed tradition).

Entrance Requirements: 1. Pre-theological course - same as matriculation to University of Indonesia.
2. Theological course - 2 years of preliminary studies, including courses in classical as well as modern languages, philosophy, Biblical archeology, general knowledge of the Bible and general introduction to religion, are followed by 3 years of theological studies.

Length of course required for graduation: 5 years, including 2 years preliminary studies.

Degrees conferred: At present, B.Th. degree is conferred on the authority of the School. In the future M.Th. and Th.D. degrees will be conferred, also by the School while waiting for the recognition of the State of Indonesia.

Students: Full-time: Men: 50 Women: 9
Chinese: Indonesian:
Men: Women: Men: Women:
8 3 42 6

Teachers: Western: Asian:
Full-time: Part-time: Full-time: Part-time:
Men Women Men Women Men Women Men Women
3 Nil 4 1 3 Nil 4 1

Date: January 14th, 1956.

Budget: (1954-55) Income Rps. 25,500

NOMMENSEN UNIVERSITY, FACULTY OF THEOLOGY

| | |
|---|--|
| Name of School: | Universitas Nommensen |
| Address: | Pematang Siantar, Sumatra, Indonesia |
| Name of Principal | Ds. T. Sihombing |
| Address: | Pematang Siantar, Sumatra, Indonesia |
| Denomination: | Protestant (Lutheran) |
| Entrance Requirements: | S.M.P. (Sekolah Theologia Menengah) Junior Middle S.M.A. (Senior Middle, Indon. university entrance requirement) Sekolah Pandita Bible School plus parish experience. |
| Length & No. of Courses required for Graduation: | S.M.P. 5 years S.M.A. 5 years Bible School 2 years |
| Degrees Conferred: | S.M.P. Diploma for ordination S.M.A. B.D. degree Bible School Certified for ordination. |
| Students: | S.M.P. men 52, women 4 S.M.A. men 4 Bible School men 33 Total: men 89, women 4 Grand Total: 93 |
| Teachers: | Asian - full-time 3 part-time 1 Western full-time 6 part-time 2 (Asian teachers include Indonesian and Indian) (Western teachers include Germans and American) |
| Budget: | |
| Date: | December 29, 1955 |

SEKOLAH THEOLOGIA, G.P.M. AMBOINA
(Theological School)

Name of School: Theological School, Amboina
Protestant Church of the Moluccas

Address: Djalan Tanah Lapang Kotjil, Amboina,
Ambon, Moluccas, Indonesia

Name of Principal: Rev. D. S. Siahaja

Address: Sekolah Theologia, Djl. Tanah Lapang Kotjil
Amboina, Ambon, Moluccas, Indonesia

Denomination: Protestant Church of the Moluccas

Entrance Requirements: 3 years Junior Middle School

Length & No. of Courses required for Graduation: 4 years Course

Degrees Conferred: None but graduates eligible for ordination

Students: Men: 46 Women: 1

Teachers: Asians: full-time men 3 - women 2
part-time men 3 - women 1

Budget: ca. Rp. 50,000

Date: January 25, 1956

THEOLOGICAL SCHOOL FOR EASTERN INDONESIA, MAKASSAR

| | |
|--|--|
| Name of School: | Theological School for Eastern Indonesia. |
| Address: | P.O. Box 140, Makassar, Indonesia. |
| Name of Principal: | Dr. I. H. Enklaar |
| Address: | P.O. Box 140, Makassar, Indonesia. |
| Denomination: | Reformed (Presbyterian) |
| Entrance Requirements: | Junior High School (three years secondary school) |
| Length & No. of Courses required for Graduation: | 5 years of Preparatory and Theological study. |
| Students: | 61 men & 4 women (Chinese 1 Indonesians 64) |
| Teachers: | Western - full-time 4 men part-time 3 women Asian - full-time 1 man (1 man) part-time 3 men & 1 woman |
| Budget: | About Rp. 300,000 |
| Date: | November 26th, 1955. |

SEKOLAH THEOLOGIA JOGJA, JOGJAKARTA

Name of School: Sekolah Theologia Jogja

Address: Klitren Lor 21, Jogjakarta, Indonesia.

Name of Principal: Rev. Drs. H. Hadiwijana

Address: Batanawarsa 20, Jogjakarta.

Denomination: Javanese and Chinese Protestant Churches of Central Java.

Entrance Requirements: For No.1 course - Primary School Certificate.
For No.2 course - Secondary School Certificate.

Length & No. of Courses required for Graduation: 2 courses 1. The "kursus rendah", plus a Bible School 3 years.
2. The "kursus Menengah", 5 years

Degrees Conferred: The Seminary confers no degree.

Students: Theological Seminary - 40 men (13 are Chinese)
Bible School - 26 men and 13 women

Teachers: Western - Full-time 2 men part-time 2 women
Asian - Full-time 3 men part-time 2 men and 2 women

Date: November 9th, 1955.

THE THEOLOGICAL SCHOOL "BALEWIJOTO"

Name of School: Theological School Balowijoto

Address: Djalan Sukun 18 - Malang - Indonesia

Name of Principal: Rev. Tasdik

Address: Djalan Sukun 18, Malang, Indonosia

Denomination: Protestant (Prosbyterian Church)

Entrance Requirement: Students with diploma S.M.P.
(Junior Middle School)

Length & No. of Courses required for Graduation: 5 years to be graduated from school
as Pendota(pastor)

Students:

| | Indonosian | Chinese |
|-----------|----------------|---------|
| Class I: | 7 mon, 3 women | men 3 |
| Class II: | 8 men, 1 woman | mon 3 |
| Class IV: | 9 men, 1 woman | |

Teachers:

| | | |
|---------------------|-------|-------------------|
| Western - Full-timo | 2 mon | part-time 2 women |
| Asian - Full-time | 1 man | part-time 2 men |

Budget: Income Rp. 121,900 Expenditure Rp. 136,000

Date: December 30, 1955

Name of School: Baptist Theological Seminary of Indonesia
Address: Semarang, Java, Indonesia.
Name of Principal: Rev. B.L. Nichols
Address: Djalan Be Biauw Tjoan 1, Semarang, Java,
Indonesia.
Denomination: Baptist
Entrance Requirements: Middle School graduation
Length & No. of Courses
required for Graduation: 3 years 50 semester hours
Degrees Conferred: B.D. degree
Students: 12 men & 3 women, 11 Indonesians, 4 Chinese.
Teachers: Full-time - 2 men & 2 women) 3 Westerners
Part-time - 1 man & 1 woman) 2 Indonesians
Budget: US\$11,000
Date: October 26, 1955.

NOTE: School opened October 1954.

UNION THEOLOGICAL SEMINARY, MANILA

Name of School: Union Theological Seminary.
Address: 726, Taft Avenue, Manila, Philippines.
Name of Principal: Dr. Benjamin I. Guansing.
Address: 726, Taft Avenue, Manila, Philippines.
Denomination: Interdenominational.
Entrance Requirements: This school year a completion of 2 years of liberal arts, beyond high school, is required as a pre-requisite for admission to Bachelor of Theology and Bachelor of Religious Education degrees.
For the B.D. degree an A.B. graduate is required.

Length & No. of Courses required for Graduation: Total 74 credit hours to complete Pre-Theological Studies.
Total 108 credit hours required to complete 3 year B.Th. course following two years of Liberal Arts.
Total 112 credit hours required to complete 3 year course in Sacred Music Major after two years of Liberal Arts.
Total 113 credit hours required to complete 3 year B.R.E. course with Religious Education Major after two years of Liberal Arts.

Students: Chinese 3 men. Filipinos 68 men and 32 women.

Teachers: Filipinos - Full-time 2 men Part-time 3 men and 4 women
Americans - Full-time 3 men and 1 woman.
Part-time 4 men and 2 women.

Budget: 1954-55 Income \$26,123.29
Expenditure \$26,982.55

Date: October 24th, 1955.

ST. ANDREW'S THEOLOGICAL SEMINARY, MANILA.

Name of School: St. Andrew's Theological Seminary.

Address: Espana Extension, Manila.

Name of Principal: The Very Rev. Wayland S. Mandoll

Address: St. Andrew's Theological Seminary,
P.O. Box 3167, Manila, Philippines.

Denomination: Anglican (A missionary district of the American Episcopal Church).
The seminary trains candidates for both the Anglican Church and the Philippine Independent Church.

Entrance Requirements: Completion of High School. High School average of 82%.

Length & No. of Courses required for Graduation: A five year course
Each year includes:- 9 months classes 2 months pastoral work and 1 month vacation.
Students have an average of 14-15 hours instruction weekly. There are no electives, all courses are required for graduation.

Degrees Conferred: No degree granted. A certificate is issued stating that students have done their work which is required by the canons of the Church.

Students: There are now 44 students enrolled. All are full-time and all are men. There were also eight men enrolled in this year's Extension Course, a two month course for clergy of the Philippine Independent Church.

Teachers: Full-time - 6 men part-time 4 men and 2 women (2 part-time men are Filipinos, the rest are Westerners).

Budget: Anticipated Income for 1955 ₱ 99,751.00
Anticipated Expenditure for 1955 ₱ 98,719.00
(Our budget follows the government rate of exchange ₱ 2.00 = \$1.00)

Date: October 24th, 1955.

COLLEGE OF THEOLOGY, SILLIMAN UNIVERSITY

Name of School: College of Theology, Silliman University.
Address: Dumaguete City, Negros, Philippino Islands.
Principal: Dean James McKinley
Address: Silliman University, Dumaguete City, P.I.
Denomination: United Church of Christ in the Philippines.
Entrance Requirements: Since June, 1955, a General Associate in Arts
(Two years, Junior College)
Length & No. of Courses All Degrees require four years.
required for graduation: Bachelor of Theology - 140 semester hours, plus one
year of internship.

Bachelor of Christian Education:-
Deaconess Major - 144 Semester hours
Sacred Music Major - 140 Semester hours
Bible Teacher's Major - 145 Semester hours

Degrees conferred: B.Th. degree; B.C.E. degrees.

Students: All are College Students.
For B.Th. Course - 49 men, 2 women (1 Chinese)
For B.C.E. Courses:-
Deaconess Major - 18 women
Sacred Music Major - 10 women
Bible Teacher's Major - 1 man, 3 women.
Totals - 50 men, 33 women.

| Teachers: | <u>Western</u> | <u>Asian</u> |
|------------|------------------------|---------------------|
| Full-time: | men, 3 | Full-time: men, nil |
| | women, 2 | women, 2 |
| Part-time: | men, 5 | Part-time: men, 2 |
| | women, 1 | women, 3 |
| Totals: | Full-time, Western: 5; | Asian: 2 |
| | Part-time, " 6; | " 5 |

Budget: Income: ₱ 20,722. Expenditure: ₱ 23,325.

Date: December 29, 1955.

COLLEGE OF THEOLOGY, CENTRAL PHILIPPINE UNIVERSITY, ILOILO CITY.

Name of School: College of Theology, Central Philippine University.

Address: Iloilo City, Philippines.

Name of Principal: Rev. Joo T. Howard.

Address: Central Philippine University, Iloilo City, Philippines.

Denomination: American Baptist.

Entrance Requirements: General Associate in Arts or 2 years of College equivalent to it.

Length & No. of Courses required for Graduation: 4 years, including 1 year of internship.

Degrees Conferred: B.Th. B.S.R.E.

Students: No Chinese students
23 boys plus 6 in internship
21 girls including 2 special students
12 girls in internship.

Teachers: Western - full-time 1 man & 2 women
Filipinos - full-time 1 woman
part-time 1 man & 2 women

Budget: 1954-55 Income \$16,359.57
Expenditure \$14,609.19

Date: October 27th, 1955.

TAINAN THEOLOGICAL COLLEGE

Name of School: Tainan Theological College.

Address: 228, Tung Men Road, Tainan, Taiwan, Formosa.

Name of Principal: Rev. C. H. Hwang.

Address: 228, Tung Men Road, Tainan, Taiwan, Formosa.

Denomination: The Presbyterian Church of Formosa.

Entrance Requirements: Theological Course - Senior Middle School.
Religious Education Course (for girls only) Senior Middle School.
Bible School Course - Junior Middle School.

Length & No. of Courses required for graduation: Theological Course - 6 years
Religious Education Course - 2 years
Bible School Course - 3 years.

Degree Conferred: None.

Students: Theological Course - 92 men & 6 women
Religious Course - 15 women
Bible School - 40 men & 3 women
Total - 156.

Teachers: Western - full-time 2 men & 1 women
part-time 4 women
Chinese - full-time 9 men
part-time 4 men & 3 women
Total - 23.

Budget: Aug. 1954 - July 1955 1st Semester
Income: NTW\$146,295.80 Expenditure: 144,285.20
2nd Semester
Income: NTW\$172,645.83 Expenditure: 168,872.73
Aug. 1955 - Feb. 1956 1st Semester
Income: NTW\$218,840.00

NOTE: Our annual expenditure is about the equivalent of US\$12,000. The salaries of the Western staff are not included.

Date: November 1955.

TAIWAN THEOLOGICAL COLLEGE, TAIPEH

Name of School: Taiwan Theological College.

Address: Section 2, No. 93 North Chung Shan Road,
Taipch, Taiwan.

Name of Principal: Rev. James Dickson.

Address: Section 2, No. 94 North Chung Shan Road,
Taipch, Taiwan.

Denomination: Presbyterian. Board of Governors appointed
by the Taiwan Presbyterian Church.

Entrance Requirements: Senior High School graduation (which is a
six year course after finishing Primary
School).

Length & No. of Courses
required for Graduation: 6 years are required for graduation, two
years of preparatory work studying English,
Chinese Literature and language History and
Philosophy, and then four years of Theology.
16 Courses in preparatory department which
is a two year course.
21 Courses in the regular department which
is a four year course.

Degrees Conferred: No degree. We give a graduation diploma.

Students: 25 men and 6 women (Chinoso)

Teachers: Asian: Full-time - 3 men and 1 woman
Part-time - 4 men and 1 woman
Foreign: Full-time - 2 men
Part-time - 1 man and 4 women

Budget: 1955 - Income \$4,600.00 Expenditure \$4,600.00

Date: November, 1955

Name of School: Trinity Theological College

Address: No.6, Mount Sophia, Singapore

Name of Principal: Dr. C.Stanley Smith, D.D., Ph.D.

Address: No.6, Mount Sophia, Singapore.

Denomination: Interdenominational - Methodist, Anglican & Presbyterian.

Entrance Requirements: For L.Th. Course: Chinese Middle School or English School with Cambridge Certificate or University Matriculation.

For Bible School Course: Junior Middle School.

Length & No. of Courses required for Graduation: 3 years - L.Th.Course (From Fall of 1956. 4 years, with B.Th. degree).

3 years - Bible School Course.

Degrees Conferred: No degree is conferred at present, but students who complete L.Th. Course are given an L.Th. Diploma and those who complete the Bible School Course a Bible School Diploma.

Both L.Th. and Bible School Courses have Chinese and English Departments.

Students: Chinese: Bible School Course 13 - 9 men & 4 women
L.Th. Course 15 - 12 men & 4 women
Specials 7 - 4 men & 3 women

Indians: Bible School Course Nil
L.Th. Course 2 - 2 men

Indonesian: L.Th. Course 1 - 1 man

Malayan: Bible School (Special) 1 - 1 man

Teachers: Western - 5 men & 2 women full-time
Asian - 1 man full-time
1 man & 1 woman part-time

Budget: Income M\$26,000 Expenditure M\$25,000
Excluding salaries of Western teachers.

Date: December 13th, 1955.

| | |
|--|---|
| Name of School: | Singapore Theological Seminary |
| Address: | 13, Ipoh Lane, Singapore, 15. |
| Name of Principal: | Dr. Calvin Chao. |
| Address: | 13, Ipoh Lane, Singapore, 15. |
| Denomination: | Inter-denominational |
| Entrance Requirements: | Seminary Course requires College graduation Bible College Course requires Senior High School graduation. Bible School requires Junior High School graduation. Preparatory Course requires Higher Primary graduation. |
| Length & No. of Courses required for Graduation: | Seminary, 3 years Bible College, 4 years Bible School, 4 years Preparatory Course, 1 year |
| Students: | 14 men and 6 women, all Chinese |
| Teachers: | Full-time 4 men and 3 women; 2 Asians (Chinese) 5 Westerners |
| Budget: | Straits \$4,000 monthly, includes teachers salaries, running expenses and scholarships. |
| Date: | November 15, 1955. |

| | |
|---|---|
| Name of School: | McGilverv Theological Seminary |
| Address: | Chiengmai, Thailand |
| Name of Principal: | Rev. Herbert G. Grether |
| Address: | American Presbyterian Mission, Chiangmai, Thailand. |
| Denomination: | Church of Christ in Thailand. |
| Entrance Requirements: | Advanced Course in Theology (English) 12th Grade. Course in Theology (Thai) 10th Grade. Laymen's Course in Bible & Church Work 4th Grade. |
| Length & No. of Courses required for Graduation: | All courses given are 4 year courses. The laymen's course, runs for only 3 months each year. The other two run for 8 months. Advanced Course in Theology (English). Course in Theology (Thai). Laymen's Course in Bible and Church Work.(Thai). |
| Degrees Conferred: | The Seminary confers no degrees - only certificates stating the completion of the courses. |
| Students: | 5 men and 1 woman - 1 man, Chinese race This is the number of students in the so-called "advanced" courses. At present we have in addition 29 laymen enrolled in a special 4 year course for them, 12 weeks each year. Of these 25 are men, four women. 2 men are Chinese. |
| Teachers: | Full-time 4 men 2 Westerners, 2 Asians. Part-time 2 men & 3 women all Westerners. |
| Budget: | Income: Ticals 76,346.00 Expenditure: Ticals 69,120.00 |
| Date: | October 31, 1955. |

Willis & Orlanda Pearce
Divinity School

Name of School: Willis & Orlanda Pearce Divinity School.

Address: Seminary Hill, Insein, Burma.

Name of Principal: Dr. Chit Maung.

Address: Seminary Hill, Insein, Burma.

Denomination: Baptist. (New Constitution includes Methodist and Anglican members on the Board of Trustees. Student body includes Baptists and Methodists. In 1957 there will be one Methodist on the Faculty).

Entrance Requirements: College matriculation, or equivalent for those areas of Burma where no "matric." is available.

Length & No. of Courses required for graduation: 4 years beyond matriculation.
3 terms a year with 16 credit hrs. per term.
(A preliminary year is required of those who, though having matriculation status, are yet in need of more intensive instruction in English).

Degree conferred: Th.B. granted on authority of the Central Baptist Seminary, Kansas City, Kansas, U.S.A.

| | Men | Women |
|-----------------------------|-----|-------|
| Regular course - Full-time: | 21 | 10 |
| Part-time: | 2 | Nil |
| Special - | 1 | |
| Preliminary English | 18 | 1 |
| Total: 53 | 42 | 11 |
| (4 Chinese) | | |

| Teachers: | Full-time: | | Part-time | |
|-----------|------------|-------|-----------|-------|
| | Men | Women | Men | Women |
| Western: | 2 | 1 | 3 | 2 |
| Asian: | 1 | Nil | 5 | Nil |
| | 3 | 1 | 8 | 2 |
| Totals: | 4 | | 10 | |

Budget:

Date: January 19th, 1956.

HONGKONG LUTHERAN THEOLOGICAL SEMINARY

Name of School: Hongkong Lutheran Theological Seminary

Address: Taofongshan, Shatin, N.T. Hongkong.

Name of Principal: Dean Toivo Koskikallio

Address: Taofongshan, Shatin, N.T. Hongkong.

Denomination: Lutheran.

Entrance Requirements: Senior High School Certificate.

Length & No. of Courses required for Graduation: 4 years for Graduation.

Degrees Conferred: No Degrees.

Students: 46 men (All Chinese).

Teachers: Western - Full-time 5 men
Part-time 1 man & 3 women.

Chinese - Full-time 3 men
Part-time 1 man.

Budget: Income US\$20,900 Expenditure US\$20,900.

Date: October 22nd, 1955.

HONGKONG BAPTIST THEOLOGICAL SEMINARY

Name of School: Hongkong Baptist Theological Seminary

Address: Tung Tau Tauen Road, Kowloon City, Hongkong.

Principal: Dr. James D. Belote

Address: 169, Boundary Street, Kowloon, Hongkong.

Denomination: American Southern Baptist Mission Board.

Entrance Requirements: 1. Pre-theological Course: Senior Middle School graduation.
2. Theological Course: College or University graduation.

Length & No. of Courses required for Graduation: 1. Pre-theological Course - 86 semester hrs. (2 yrs)
2. Theological Course - 130 semester hrs. (3 yrs)
3. B.D. degree Course - 130 " " "

Degrees Conferred: B.D. degree; B.R.E. degree; B.Th. degree.
(Students who have done one or more years work in in a recognized University will be given credit, in proportion, on their pre-theological course)

Students: A. Senior Middle, or equivalent, graduates
men, 23 women, 11
B. One or more years of College
men, 6 women, 3
C. College or University graduates
men, 11 women, 2
Totals: men, 40 women, 16
Grand total: 56 (All Chinese)

Teachers: Asian Western
Full-time: men, 1 Full-time: men, 5
women, 1 women, nil
Part-time: men, 2 Part-time: men, 1
women, 4 women, 3
Totals: men, 3 Totals: men, 6
women, 5 women, 3
Grand Total: 17

Budget: US\$12,000.00 per annum.

Date: January 7, 1956.

GUJRANWALA THEOLOGICAL SEMINARY, WEST PAKISTAN.

Name of School: Gujranwala Theological Seminary.

Address: Gujranwala, West Pakistan, India.

Name of Principal: Rev. James D. Brown, Th.M., M.A., D.D.

Address: Theological Seminary, Gujranwala,
West Pakistan.

Denomination: Under a united Board representing:
1. Punjab Synod of the United Presbyterian
Church of North America.
2. Indus River Conference: Methodist Church
in Southern Asia.
3. Lahore and Sialkot Church Councils of
United Church in Pakistan (U.C.N.I.)
4. Associate Reformed Presbytery of Montgomery.
5. Lahore Diocese of Church of India, Pakistan,
Burma & Ceylon.

Entrance Requirements: Three grades for men: A. 2 years of college.
B. Matriculation exam of
any Pakistani University.
C. Middle (VIIIth) exam pass.
Women: wives of students: Must be primary (Vth)
pass or equivalent.

Length & No. of Courses
required for Graduation: Three years.
A. Subjects are taught in English. Extra
collateral reading and papers are required.
B. Take same course as C. below in Urdu, but
may elect one Biblical language.
C. Subjects taught in Urdu.

Degree Conferred: No degrees conferred.
A. class receive Diploma of the Seminary.
B. class receive Certificate of Theological
Training School, with extra language.
C. class receive Certificate of Theological
Training School.

Students: 25 men & 12 women

Teachers: Full-time 5 men

Budget: Income: Rs.44,987 (c\$9,500)
Expenditure Rs.44,850 (c\$9,475)

Date: November 9th, 1955.

1. William Stewart, ...

Comp. evangelist & educator

2 reasons for ...

1) ...

2) ...

Why ...

1) ...

2) ...

3) ...

2) I ...

"salvation of souls"

... reminds that the ...

... all of life, self

1) ...

of the unity of the church, emphasizing a selfish concern
experience. Theology shows God's creation of man for a community.

- 1) succeeds only in making a man think he is clever
- 2) raises grave doubts for which it provides no answer
- 3) makes man cynical about truth.

critical study it gets lost in textual variants, niches, interesting problems, and
read them there that the Word of God may speak. Narrowly analytical,

... great

history of religion, concentrates on observation of religious phenomena, interesting
to etc., forgetting the difference.

dogmatists, we do the detail of the history of doctrine, until the
is able to label a host of doctrines, but no longer knows what he
of believes.

The answer to our problem

1. We must lead them through the critical pastures.
2. Perhaps we need 2 rather different kinds of courses: -
 - a) Training of pastors: - without the raising the problems, stress the results
 - b) Training of theologians: - with higher standards of entrance at graduate level.

Feb. 24

Rev. [unclear], [unclear] [unclear] [unclear]

[unclear] [unclear] [unclear] [unclear] [unclear] [unclear]

1. [unclear] on [unclear] [unclear]

a) [unclear]

b) [unclear]

c) [unclear]

d) [unclear]

e) [unclear]

f) [unclear]

g) [unclear]

h) [unclear]

i) [unclear]

j) [unclear]

k) [unclear]

l) [unclear]

m) [unclear]

n) [unclear]

o) [unclear]

p) [unclear]

q) [unclear]

r) [unclear]

s) [unclear]

t) [unclear]

u) [unclear]

v) [unclear]

w) [unclear]

x) [unclear]

y) [unclear]

z) [unclear]

2. How Does This Affect the Church?

Asian objection to Xty. as Gandhi "Show it to
as Nietzsche, "I will not show me that"

But the task in Asia is no more difficult than that which for

1. Extreme nationalism affects the church.

2. The revival of the pagan religions

"Xty is no longer the white man's religion, but the rel."

Batule Chh - (constitution) ^{officially} takes stand vs. communism + members

3. What Kind of Theological Education is needed in this Situation?

"The key factor in the 20th c. situation is the rapid spread of (comm)

Discussion. -

Question from the Philipp. - "How do you people regard U.S. help?" "Our under-developed
their striving for independence do not exclude cooperation with other nations, and need
Commitment from Indonesia - "You have not clearly stressed the dangerous side of our"

Plenary session

Koskela, HK - Is it right to receive help from outside? No - not nice. Ans. Help is acceptable, but on the condition
that it stimulate native consciousness + economy. We need balance of help from outside + indigenous resources.

Pop. Navarro - Help must not injure dignity + responsib. of nations of the 20th c. ~~but~~ but if done in spirit of
sharing as in the gospel, then acceptable. Philipp. law - aid from U.S. must be balanced with equivalent
amount from our budget. So also in Ch. of Christ - we must raise our share, before we receive from U.S.

Balchin - Do you think the Chh should train political leaders? If so how? Ans. We should have groups of
an intellectuals, as in conferences - giving them consciousness of the resp. to society; make them readers with
in church + society. Church is not close enough to intellectuals. Not a political school, but mission to intellectuals.

i) We should continue our appraisal of the pagan faith & state the relevance of our faith.

7627 (G...)

I. The... and... in... in...

1. The... of... in...

1) In train
L.D. - for training

3. The new feel of the ecumenical movement

All these 3 factors affect the education &...

a. Gt. Br. trends

- 1) Liturgical revival
2. Increase in ecumenical interest
4. Emphasis on sermon techniques & voice production

b. U.S. trends

- 1) Constancy in required course - the core
- 2) Increase in no. of req. courses - religion, social...
- 3) Decline in study of Heb., phil. of religions
- 4) Lowering of standards in many subjects, due to lack of time

Relevance to Asian situation: -

1. In Asia, there is not concerned alone with problem of training the mind & the sacraments. Also concerned with moral. specialization in literature, youth work etc.
2. But cannot neglect the core curriculum. Church men in the faith delivered as well as related to the environment. Bible, church history, theology are basic.
3. There should be a study of religions among which church is placed; and a study of the social environment.
4. Teaching must be relevant to local situation. cf. Foster on Ch. Hist. in India
5. Elective courses should be available to help specialization of those interested.

Example Bd 1) Ordinary B.D.

2) B.D. with distinction demands more specialized subjects in basic fields.

Priority in specialization should be given to Biblical languages, particularly important in Asia where religion is rooted in ideas, not in fact. the historical side of it must be stressed.

Another field of specialization should be social ethics, or comparative religions.

The

and since \dots

Sams relevant.

Organization of faculty + curriculum — go

- 1) Has any sam. in SE Asia a chain 1 Ya
a Ya family life?

Are there causes in the politics, the conditions

Is prof. of System. Theology chosen for his ability
or for his knowledge of ancient creeds.

- 2) These questions suggest that traditional division best for Asia. Or at least make the two come alive.

- 3) Ministers must be trained to compare with laws
4 man - the religious 20 yrs. from now. Are you
manifest minority - or only for specialized head.
Not enough electives.

Let the ministry itself come alone, and break its moulds.

Question

For C.T. Hay 207

14

B. Hay 100

C. Hay 100

Hay 100

McClary was at the

Hay 100

Hay 100

Hay 100

Hay 100

Hay 100

Vagta - at

Hay 100

Hay 100

Hay 100

Hay 100

How do you

does that

mean?

This means the

not rel epistles

interested in

more important than

the time of the canon - but the order in the canon

Definition of chemical movement:

- 1) It is first of all a common rediscovery of the basic values and of its world-wide mission.
- 2) It is a conversation about the relations of each church to the world, which involves a process of self-criticism.
- 3) It is a sharing of the spiritual gifts of the churches and of the obedient fulfillment of ~~the~~^{their} apostolic task in the world.

How is study of economics to be related to curriculum, how can
Not confessionally, nor relativistically. Certainly must be combined
in possible to have a standpoint plus mobility.

A. Relation to several theol. disciplines - it must

- a. Biblical discipline - well ecumenized, cooperative exegesis.
- b. Church History - has only begun ecumenical process. Impossible to find based and ecumenically broad. Most are scandalous. Ignore modern church up to Council of Chalcedon. Omit younger churches. Or is
- c. Systematic Theology. It must at least listen to the voice of other

B. Economics must also be a separate discipline.

- c. We must study present faith + life of our several churches
- d. " " " the dynamic relationship in the encounter of the churches.
- e. " " " the dogmatic + ecclesiastical issues that develop in efforts toward unity

Ecumenism is the theological discipline that seeks to describe the faith and life of the several churches and of the ways in which they cooperate, seek to manifest the essential unity of the Ch. of Xl., and also to deal critically

At Madras Ash Patra brot Theology into the IMC as it had not been at foundation.

OUTLINE OF ECUMENICS

(Introduction to the Concrete Ecumenical Situation in your church)
 a. Definition of the term.

1. BIBLICAL

- a. Nature of the Church
- b. Church as a community
- c. Church as a sacrament

2. HISTORICAL

- a. History of the Church
- b. Major Ecumenical Councils
- c. Relations with other churches
- d. Christian unity

3. THEOLOGICAL

- a. Trinitarianism

4. BASIC ISSUES

- a. Doctrine
- b. Ministry
- c. Sacraments

2. Bibliography

1. Handbook of the History of Christianity
 by W. C. G. B. de Vries
 Leiden, 1957

2.

3. The Church and the World
 by W. C. G. B. de Vries
 Leiden, 1957

Evening

2 6 m

26 10 N union (us) 40
27 3 1 2

(from 41)

5. 100 - 1000

7. Wed. 6 p.m. 1881

Feb. 22 In the morning

7

[illegible]

students (Makay Ford)

2 Key ~~to~~
3 ~~Crabapple~~ ~~Apple~~ ~~to~~ ~~Wards~~
4

ESTIMATE
FOR
Dr. MOFFETT'S COTTAGE

Apr. 16, 1956

SUM: ₩1,416,000.00

- 1.) Temporary Work; ₩15,000.00
Scaffolding
- 2.) Excavation Work; 17,000.00
- 3.) Concrete Work; 32,000.00
Foundation
Post
- 4.) Price of Timber; 516,000.00
- 5.) Carpentering; 149,000.00
- 6.) Roof Construction; 73,000.00
Felt
Steel Corrugated
Sky Light
- 7.) Door and Window Work; 52,000.00
Door
Screen and Window Cover
- 8.) Price of Door Metal Etc.; 56,000.00
Door Handle
Hinge
Bolt
Nails
- 9.) Rain Gutter Work; 14,000.00
- 10.) Painting; 32,000.00
Labor
aluminium Paint
- 11.) Plumbing; 255,000.00
Toilet
Wash-basin
Shower
Pipe and Accessories (617 SIDE 30 FT.
FROM 1120' ROAD)
- 12.) Mixed Work; 53,000.00
Septic-tank
Drain
Table and Bench
- 13.) Price of Bed and Mat; 24,000.00

| | |
|-------------|---------------|
| Total; | ₩1,288,000.00 |
| Profit; 10% | 120,000.00 |

Grand Total; ₩1,416,000.00 - C. \$1,400.-
Replacement - (arch + deck), repainting (1963) = 950
Upper deck paint + bed room / kitchen enlargement (1958) = 1,200 -
= 3,550

"Provide to Contractor"

Paint 14 Gal. (Green)
2 Ways Truck

1 TOILET

Estimated By Kim Han Sung
Kim Han Sung

Apr. 1956



Christ in the Garden

Heinrich Hofmann

HEADQUARTERS I CORPS (GROUP)
PROTESTANT WORSHIP SERVICE
15 January 1956, 0900 Hours

ENTER TO WORSHIP:

| | |
|---|-----------------|
| PRELUDE | Organist |
| *CHORAL INTROIT | Choir |
| *INVOCATION | Minister |
| *LORD'S PRAYER | Congregation |
| *HYMN "Holy, Holy, Holy" | No 159 |
| *RESPONSIVE READING | Congregation |
| *THE GLORIA PATRI | Congregation |
| 10:10 "I Come To The Garden Alone" | Minister |
| SCRIPTURE LESSON Miss Youn Chang Sock | Minister |
| PASTORAL PRAYER | Minister |
| * APOSTLES CREED | Congregation |
| OFFERING | Congregation |
| * DOXOLOGY | Congregation |
| ANTHEM "Guide Me, O Thou Great Jehovah" | Choir |
| SERMON | Dr. Sam Moffett |
| *HYMN "God of the Nations" | Congregation |
| * BLESSING | Minister |
| *CHORAL AMEN | Choir |
| * POSTLUDE Pvt James Barnett | Organist |

(*Congregation Standing)

LEAVE TO SERVE.

THE MINISTER OF THE MORNING

In the absence of Chaplain Hayne we are honored this morning to have Dr. Sam Moffett fill the pulpit. Dr. Moffett was born and reared in Korea. He studied at Wheaton College, Yale University and Princeton Theological Seminary, receiving his Doctorate from Yale.

Dr. Moffett spent four years in China as a missionary teaching in Peking and Nanking. After being held prisoner by the communists in China for two years he was released in 1951.

After his release by the communists he taught at Princeton for three years before recently returning to Korea as a full-time missionary for the American Presbyterian Mission in Seoul.

* * * * *

A PRAYER

Lord, let not my religion be
A thing of selfish ecstasy;
But something warm with tender care
And fellowship which I can share.
Let me not walk the other side
Of trouble's highway long and wide;
Make me a Good Samaritan,
And neighbor unto every man.

- C M Burkholder

* * * * *

Presbyterian Mission
APO 59, Taegu Branch
San Francisco, California
December 31, 1956

Dear Friends:

Peace and prosperity seem as far away as ever from this troubled little peninsula. Troops on the parallel where I preached a few weeks ago were still on a double-alert following the Suez and Hungary crisis; rice, which was only 9,000 Hwan a bag last year at this time, has shot up to 18,000. But in the deep personal happiness which has come to me this fall, I find fresh evidence of the abiding inner tranquility which the Lord promises His people in a troubled world.

Eileen Flower and I were married at the Yun Dong Presbyterian Church in Seoul on September 15. We were married twice, as a matter of fact -- once at City Hall in the morning to make it legal, and again at church in the afternoon to make it Christian. Korean law does not recognize church weddings.

I wish you could all meet Eileen. Failing that, I wish I could send you a picture to show you how beautiful she is. Failing that, I'll at least have to tell you a little about her. She comes from Rockford, Washington (near Spokane); graduated from the University of Washington; went to Princeton Seminary for a Masters in Religious Education and does not intend to be ordained. But she proved she was made of the right stuff by interrupting her Seminary course for a year to teach as a missionary under our Board at Beirut College for Women, in Lebanon. With her jet-black hair, classic profile and melting brown eyes, they took her for one of the students.

We swooped down out of the rosy clouds of a honeymoon in Japan to land with a bump in Language School which rudely began on the day we returned. That meant seven hours a day of Korean studies without so much as a day to get settled in the apartment, but it was amazing how quickly Eileen transformed that place into a home. Every single blessed one of the old sentimental songs is true. There's no place like home!

In Korea, however, not everyone has a home. About a month ago Eileen went with Delle (my brother Howard's wife) to take food and relief clothing to a group of orphans whom we call "the shoe-shine cave boys". There are about 30 of them jammed into a crumbling, cold, dirt cave near the big Freedom Presbyterian Church. The older boys make a little money shining shoes in the city and take it back to share with the little ones. Not long ago the cave began to tumble in on them, and the good-hearted, converted ex-cop who tries to take care of them managed to scrounge a tent (drier, perhaps, but colder and draftier even than the cave). Gunny-sacks were all they had to cover themselves with as they slept on the freezing ground. The sight so affected an American lieutenant who was visiting us for the weekend that he couldn't sleep and was up and out long before breakfast. When he came back, he appeared with a pile of blankets bought on the street market. "For the boys in the cave," he said. Don't ever think that the relief packages some of you have been sending are wasted.

Sometimes the reactions of American soldiers out here are completely unpredictable. I mentioned a needy group in a little refugee congregation down by the Han River (which froze three feet thick this winter--the coldest in 30 years) to the chaplain at Kimp'o Air Base. Some weeks thereafter he took up a Sunday morning offering for the church and told his men what it was for. About an hour later one of the men came back to the chaplain's office. "This is for that church," he said, "I hit the jackpot." And he laid \$8.50 down on the table. Then he explained to the startled chaplain that he had passed the slot machines at the club after church, put in a nickel, and still moved by what the chaplain had said, had promised, "Anything I get I'll give to that little church." Nickels promptly rolled out all over the floor. No one will ever be able to persuade that man that the Lord didn't help him hit that jackpot, I'm afraid.

No sooner were we unpacked and settled in Seoul than we were packing up again to move to a new assignment, Andong. Missionaries in the new day must be mobile. Andong is way back in the eastern mountains, high up on the Nakdong River which saw some of the fiercest fighting of the Korean war. It is 180 miles southeast of Seoul--so remote that the only American officer in town has to have his supplies flown in by helicopter once a week. Already we love it. This is our chance to spend two years out in the real Korea, among the straw-roofed villages, to learn the language and get to know the heart of the Korean church which is essentially a rural church, before we return to seminary teaching in the glittering, half-Westernized capital, Seoul.

We first visited Andong in early December, by way of Taegu, where I led three days of evangelistic services for the staff and patients at Presbyterian Hospital. The railroad from here to Seoul is a secondary line built by the Japanese as an emergency alternate route up the peninsula in case of war. The main line runs along the lowlands of the west coast; this one cuts through the wild mountains of the eastern ridge, through what was until recently guerilla country. There are over a hundred tunnels between Andong and Seoul, one of them boring right up through a mountain in a giant corkscrew so that the train turns a complete circle in the heart of the mountain. It took us over 15 hours to make the 180 miles to Seoul. By the time we pulled in, frozen stiff, it was past midnight and there was no transportation for it was long after curfew. There was nothing to do but pick up our bags and begin the four mile walk home through the deserted, icy streets. A young Korean army captain offered to help carry one of the suitcases, but we didn't want to impose on him, so thanked him and he went on. By that time we had walked about a mile, and Eileen's feet began to thaw out and hurt so much that we stopped in a heated police station to warm them up. I took off her shoes and tried to rub the circulation back into her toes. After about 20 minutes she felt better. In the meantime the police officer, on his own initiative had telephoned a man to wake up the Presbyterian mission gateman and bring transportation, but no sooner had he given the order than his phone rang again. It was our friend, the army captain, who had not forgotten us. He was phoning to say he had persuaded an M.P. to allow him to bring back a taxi and take us home. We were overwhelmed, but he brushed our heart-felt thanks aside. "When I was in Georgia for two months of Army training."

12/31/56

- 3 -

he said, "the American people I met on the streets were so kind to me that I am glad to be able to do something in return for Americans in Korea." I asked him if he was a Christian, but I didn't need to. I knew. "Yes," he said, "I belong to the Yung Nak Presbyterian Church."

Missions today is, indeed, a two-way business. Sometimes these wonderful Korean Christians help us more than we can help them. I will be writing from time to time more about the urgent problems and frequent frustrations we face here, but I hope I can also manage to convey something of the thrill of working with Korea's unconquerable Christians as their new church comes of age and tackles for itself the unfinished business of winning Korea for Christ.

The days of the pioneers are not really over. This is just a new kind of pioneering: pioneering in partnership.

A blessed, happy New Year to you all.

Yours, *Sam and Eileen*

Sam and Eileen Moffett

P.S. Your mail, which comes in here only once a week, should be sent to our new address. The APO address is for first class letter mail only, and costs only 6¢ air mail, 3¢ boat mail. Anything else (magazines, packages, church bulletins) must go to our Korean mail address at overseas rates:

Presbyterian Mission
APO 59, Taegu Branch
San Francisco, California

Presbyterian Mission
124 Kumkokdong
Andong, N. Kyongsan Do
KOREA

8/20/25

Dear Friends,

Before ~~my~~ ^{know} ~~my~~ my impression of the first ~~is~~ ^{is} ~~impair~~ ~~of~~ ~~the~~
on a new morning, began to fade let me ~~so~~ ~~you~~ ~~the~~ tell you a little
about these last few long days

~~I had been~~

I was surprised - physically & mentally. It doesn't matter that
I was here too. I was still surprised. Physically - tired. Dec 3
feet thick, no heat cold

All mentally - I had been given to a completely dead, a depression.
operation - near good. I knew there would be difficult - but still not really
for what I had seen anywhere seen a city more ~~quiet~~
more quiet than the capital the Korea. This city is the best for the
ten years - a lot more in love with my 7 years

~~the best~~

Further back, like of the whole city. More fresh clothes in
Said the whole city. Sent the

father said I go to school with the

- He said a time - dinner with Philip Soh, prepared as
and the first of the first baptised boy in Korea

Occupational disease - after - I had baptised as many as 100, first
that a good deal of the first in the whole of the first, and
witnesses

I was played into ceremonial music at once, ~~and~~ ~~up~~ ~~with~~
the ~~middle~~ ~~minutes~~ almost before I had caught my breath to speak of the
closing session of the Disciples of Christ Mission which ^{about a decade} just ^{and} completely argues
for full integration into the Inter-Board fellowship which ~~is~~ ^{is} ~~the~~ ^{the} ~~board~~ ^{board} along with
the Presbyterians, ^{and} ~~Congregationalists~~, ^{United} Episcopal Unit of Brethren under the ^{United} Ch. of Christ
in the Philippines.

I ~~landed~~ ^{it was} election day, which can be a day of violence in the
Philippines, and I ~~was~~ ~~was~~ ~~not~~ ~~at~~ ~~home~~, ~~on~~ ~~election~~ ~~day~~ ~~in~~ ~~the~~ ~~country~~ ~~before~~
~~I was~~ ~~oriented~~ had just landed. "You can't rush off into the hills alone;
you're not oriented," I was warned. "I was born oriented," I said, and caught
the bus. There are advantages to being I.S.-born.

Back in Manila we attended a reception given by the United Ch. for
two new S.U.B. missionary couples, and were reminded that the rise of
the younger ch. has not made the missionary obsolete. "I have

said A.D. as of the 4 bishops of the U.C. —

1956

SEOUL

PREBYTERIAN CHURCHES

| | | | |
|--|-------|-------|-------|
| 1. Yung Nak Rev. Han Kyung Chik #69 2ka Chudong Choong-ku | 1,100 | 2,960 | 5,000 |
| 2. Sung Dong Rev. Lee Dei Young #137 Insadong Chongno-ku | 345 | 470 | 2,150 |
| 3. Hei Bang Rev. Kim Chan Ho #8 2ka Yongsandong Yongsan-ku | 350 | 450 | 1,400 |
| 4. Sang A Do Rev. Baik Yong Chong #45 Mt. Sangdodong Yongdongpo-ku | 320 | 360 | 1,120 |
| 5. Sei Moon An Rev. Kang Sin Myung #43 1ka Simmoonno Chongno-ku | 550 | 670 | 1,100 |
| 6. Chang Sin Rev. Kwn Yun Ho #312 Soongindong Dongdeimoon-ku | 125 | 195 | 1,065 |
| 7. Yun Dong Rev. Chun pil Soon #136 Yunchidong Chongno-ku | 400 | 550 | 1,050 |
| 8. Hoo Am Rev. Ko Bong Yun #238 Hooamdong Yongsan-ku | 220 | 245 | 850 |
| 9. Pyung Yang Rev. Kim Yun Chan #50 3ka UlChiro Choong-ku | 325 | 375 | 800 |
| 10. Chang Dong Rev. Kim Chi Sun #34 3ka Nabsandong Choong-ku | 200 | 265 | 800 |
| 11. Yung Choo Rev. Kei Chang Choo #266 1ka Hooamdong Yongsan-ku | 250 | 262 | 750 |
| 12. Do Lim Dong Rev. Yoo Byung Kwan #205 Dokimdong Yongdongpo-ku | 150 | 180 | 750 |

| | | | |
|--|-----|-------|-----|
| 13. Chung Hung Rev. Yong Hi Chang #72 Mt. Chungmungdong Sungbook-ku | 170 | 190 | 750 |
| 14. Dei Bang Rev. Kim Si Won #186 Deibangdong Yongdongpo-ku | 153 | 178 | 742 |
| 15. Do Won Dong Rev. Chung Ki Hwan #4 Dowondong Yongsan-ku | 280 | 310 | 730 |
| 16. Yong San Rev. Yoo Ho Choon #27 Ika Wonhyoro Yongsan-ku | 215 | 270 | 720 |
| 17. Seoul Dongboo Rev. Kang Hung Soo #217 Sindangdong Sungdong-ku | 203 | 234 | 707 |
| 18. Sin Kwang Rev. Kim Chei Ho #11 MookChungdong Choong-ku | 170 | 200 | 700 |
| 19. Book Ahnun Rev. Park Yoon Yung #1 Mt. Bookahundong Sudeimoon-ku | 180 | 200 | 700 |
| 20. Yang Pyung Dong Rev. Kim Yong Choon #125 Yangpyungdong Yongdongpo-ku | 150 | 200/1 | 700 |
| 21. Dong Soong Rev. Su Sung Chan #195 Dongsoongdong Chongno-ku | 145 | 180 | 700 |
| 22. Chung Yang Ri (Central) Rev. An Doo Sung #1 Mt. Chungyangri Dongdeimoon-ku | 150 | 185 | 680 |
| 23. Yong Dong Po Rev. Lee Yung Hi #188 7ka Yongdongpodong Yongdongpo-ku | 250 | 315 | 670 |
| 24. Sam Kak Rev. Hwang Sun Ni #89 2ka Hangkangno Yongsan-ku | 190 | 225 | 655 |
| 25. Wang Sip Ni Rev. Su Chei Sin #782 Sangwangsipni Sungdong-ku | 180 | 215 | 650 |

| | | | |
|--|-----|-----|-----|
| 26. Mi Am Rev. Lee Tei Choon #209, 11 Donamdong Sungbook-ku | 220 | 267 | 650 |
| 27. Sei Ma Ul Rev. Kei Hyo Un #104 1-ka Dangsandong Yongdongpo-ku | 140 | 190 | 600 |
| 28. Dap Sip Ri REV. Kang Sang Woo #429 Dapsapridong Dongdeimoon-ku | 145 | 160 | 600 |
| 29. Won Dong Rev. Kang Won Kyun #55 2-ka Wonhyoro Yongsan-ku | 154 | 186 | 592 |
| 30. Kwang Suk Rev. LeeChang Sup #663 1-ka Yongdoodong Dongdeimoon-ku | 142 | 192 | 570 |
| 31. Chung Am Rev. Lee Hwan Soo #97 1-ka Chungpadong Yongsan-ku | 200 | 230 | 570 |
| 32. Kum Ho Rev. Ko Hyun Bong #291 Kumhodong Dongdeimoon-ku | 158 | 170 | 550 |
| 33. Sin Yong San Rev. Yoon Doo Hwan #63 3-ka Hangkangro Yongsan-ku | 120 | 131 | 550 |
| 34. Yum San Rev. No Choong Sup #8 Mt. Yumridong Mapo-ku | 135 | 150 | 540 |
| 35. Hyei Sung Rev. Chung Hyo Kun #4 Mt. Hyeihwadong Chongno-ku | 150 | 170 | 500 |
| 36. Bo Rin Rev. Choi Boong Yoon #13 Cheikidong Dongdeimoongku | 150 | 166 | 479 |
| 37. Choong Moo Ro Rev. Cho Bong Ha #6 2-ka Namsandong Choong-ku | 170 | 205 | 460 |
| 38. Nam Young Dong Rev. Choi Hwa Chung #36 Namyoungdong Yongsan-ku | 130 | 140 | 450 |
| 39. Soo Sack Rev. Lee Sung Kui #115 Soosackdong Sudeimoon-ku | 87 | 105 | 415 |

| | | | |
|------------------------------------|-----|-----|-----|
| 40. Su Moon | 120 | 130 | 400 |
| Rev. Lee Tei Yang | | | |
| #58 Susomoondong Sudeimoon-ku | | | |
| 41. Yang Kwang | 60 | 67 | 390 |
| Rev. Y Chang Kui Ik | | | |
| #55 Miari Sungbook-ku | | | |
| 42. Young Am | 43 | 60 | 387 |
| Rev. Yoo Woong Ke | | | |
| #180 3-ka Anamdong Sungbook-ku | | | |
| 43. Dan San Dong | 82 | 96 | 370 |
| Rev. Kim Dong Hyup | | | |
| #237 Dangсандонг Yongdongpo-ku | | | |
| 44. Sung Dong | 75 | 95 | 370 |
| Rev. Choi Choi Sung Kon | | | |
| #377 Sindangdong Sungdong-ku | | | |
| 45. Hwang Dong | 170 | 220 | 370 |
| Rev. Kim Sung Chil | | | |
| #16 Chungdong Sudeimoon-ku | | | |
| 46. Dong Sung | 105 | 135 | 370 |
| Rev. Kim Yoon Soo | | | |
| #22 Dongjadong Choong-ku | | | |
| 47. Sin Hyun | 105 | 140 | 355 |
| Rev. Kim Yong Chun | | | |
| #9 Mt. Deihyundong Sudeimoon-ku | | | |
| 48. Su Kyo Dong | 120 | 140 | 350 |
| Rev. Baick Han Kul | | | |
| #175 Sukyodong Mapo-ku | | | |
| 49. Hwang Hei | 150 | 170 | 330 |
| Rev. Park Sung Kyum | | | |
| #123 Hooamdong Yongsan-ku | | | |
| 50. Song Hack Dei | 90 | 100 | 330 |
| Rev. Choi Ki Suak | | | |
| #28 Mt. Norangjin Yongdongpo-ku | | | |
| 51. Yang Nam | 59 | 64 | 310 |
| Rev. Lee Chan Soon | | | |
| #13 Yangnamdong Yongdongpo-ku | | | |
| 52. Sung Soo Dong | 70 | 90 | 310 |
| Rev. Park Chi Su | | | |
| #338 2-ka Sungsoodong Sungdong-ku | | | |
| 53. Chung Yang Ri (First) | 136 | 176 | 304 |
| Rev. Chang Hwa Yoon | | | |
| #121 Chungyangri Dongdeimoon-ku | | | |

| | | | |
|--|-----|-----|-----|
| 54. Sei Kwang Rev. O Young Bok #225 Nothern Liteiwon Yongsan-ku | 57 | 68 | 303 |
| 55. Huk Suk Dong (Central) Rev. Kim Kwan Ho #5 Mt. 1-ka Huksukdong Yongdongpo-ku | 70 | 80 | 290 |
| 56. Yum Kwang Rev. Park Chan Mok #7 Kalwuldong Yongsan-ku | 95 | 107 | 280 |
| 57. Ma Chang Dong Rev. Yang Kei Sung #451 Machangdong Sungdong-ku | 60 | 70 | 270 |
| 58. Dong Kwang Rev. Chang Young Ho #41 Yongdoodong Dongde moon-ku | 60 | 80 | 270 |
| 59. Pyung Dong Rev. We Doo Chan #34 Kalwuldong Yongsan-ku | 100 | 120 | 250 |
| 60. Koo Am Rev. Lim Han Sang #50 Kooamdong Sudeimoon-ku | 58 | 63 | 250 |
| 61. Kyung Nam Rev. Lee Young Hi #150 2-ka Hyohyungdong Choong-ku | 85 | 110 | 247 |
| 62. Pil Dong Rev. Lee Doo Soo #17 2-ka Pildong Choong-ku | 50 | 65 | 230 |
| 63. Dei Lim Rev. Yang Sei Rok #553 Deilimdong Yongdongpo-ku | 25 | 32 | 220 |
| 64. Hi Sung Rev. Min Sang Ki #180 Sungsandong Sudeimoon-ku | 40 | 43 | 213 |
| 65. Li Moon Dong Rev. #298 Limoondong Dongdeimoon-ku | 32 | 42 | 210 |
| 66. Chun Nong Rev. Lee Choon Sook #533 Chunnongdong Dongde imoon-ku | 41 | 47 | 204 |
| 67. Yun Hi Rev. Kim Kun Ho #301 Yunhidong Sudeimoon-ku | 25 | 31 | 190 |

| | | | |
|---|----|----|-----|
| 68. Do Sung Rev. Hu Il Tei #125 1-ka Hyohyundong Choong-ku | 42 | 56 | 150 |
| 69. Ul Chi Ro Rev. Kim Sung Choon #31 1-ka Inhyundong Choong-ku | 60 | 70 | 130 |
| 70. Su Kang Rev. On Tei Won #159 Sangsoodong Mapo-ku | 12 | 13 | 150 |
| 71. Cha Ma Chang Rev. Park Sung Lok #36 Chayangdong Sungdong-ku | 32 | 43 | 120 |
| 72. Soo Song Rev. Choi Suk Choo #116 Soosongdong Chongno-ku | 40 | 48 | 110 |
| 73. Suk Kum Rev. Kim Ryung #56 Sukkumdong Sungbook-ku | 3 | | 82 |

A



17

12

14

15

B

51

0

11

c

Organic matter

62

1st into place 7

15

2nd 644

12

3rd 342

177

total 1000 - 1000 = 7500000

Sam Moffett 117

ANDONG CHURCHES

| | Communicant | Catechumens | Total Ath. | | |
|------------------------------|-------------|-------------|------------|--|--|
| First Presbyterian | 260 | 120 | 1500 | | |
| West Side Presbyterian | 150 | 150 | 600 | | |
| 2nd Presbyterian | 120 | 30 | 600 | | |
| Young Men Presbyterian | 65 | 20 | 200 | | |
| Free Home Presbyterian | 59 | 8 | 260 | | |
| | | | | | |
| South Gate Presb. (Konyo Pa) | 30 | 40 | 100 | | |
| | | | | | |
| First Methodist | 47 | 153 | 300 | | |
| Minness | 26 | 12 | 180 | | |
| 7th Day Adventist | 25 | | 100 | | |
| Gospel Hall (Pentecostal) | | | | | |
| | | | | | |
| | | | | | |
| St. Michael's Catholic | | | 1100 (?) | | |

Sam Miff

| Address | Baptized | Comm. | Catech. | Rept. Infants | Other Adherents | Total | Pastor | Elders | S.S. | Finance |
|-------------------|----------|-------|---------|---------------|-----------------|-------|--------|--------|------|---------|
| Central, 안동읍, 범상동 | 239 | | 150 | | | 1,500 | 김광현 | 8 | | |
| East 동부 | 96 | | 60 | | | 780 | 김진호 | 5 | | |
| West 서부 | 125 | | 50 | | | 850 | 김정모 | 4 | | |
| Tae-hae 대화 | 59 | | 11 | | | 240 | | 2 | | |
| Yung-jun 용성 | 65 | | 24 | | | 235 | | 1 | | |
| Sung-chin 송천 | 10 | | 5 | | | 40 | | | | |
| Gi An 길안 | 10 | | 6 | | | 50 | | | | |
| Kuk-hak 금곡 | 3 | | 7 | | | 40 | | | | |
| Ke 용계 | 3 | | 6 | | | 35 | | | | |
| 오대 | 20 | | 8 | | | 75 | | 1 | | |
| In Tong 임동 | 52 | | 19 | | | 250 | | 3 | | |
| Ki Ja 기사 | 5 | | 2 | | | 15 | | | | |
| Su Wol 사월 | 8 | | 5 | | | 20 | | | | |
| Mu Tong 마동 | 25 | | 10 | | | 50 | | | | |
| Tung Kyo 동교 | 35 | | 8 | | | 55 | | | | |
| Su-mu-san 삼산 | 31 | | 4 | | | 50 | | 1 | | |
| Ye An 예안 | 60 | | 20 | | | 270 | | 3 | | |
| 의안 | 40 | | 16 | | | 100 | | 2 | | |
| On Hae 온해 | 13 | | 5 | | | 40 | | 1 | | |
| Oh Chon 오천 | 18 | | 4 | | | 60 | | | | |
| Su Sin 사신 | 31 | | 7 | | | 120 | | | | |
| Nok Chon 녹전 | 32 | | 9 | | | 120 | | 3 | | |
| Kung Ha 방하 | 40 | | 10 | | | 130 | | | | |
| An Heng 안흥 | 43 | | 9 | | | 118 | | 2 | | |
| Mue Chong 매정 | 42 | | 15 | | | 160 | | | | |
| Won Chon 원천 | 7 | | 5 | | | 20 | | | | |
| Silla 신라 | 5 | | 15 | | | 50 | | | | |
| Ong-chin 몽천 | 40 | | 10 | | | 140 | | 1 | | |
| Yonkuk 연곡 | 5 | | 7 | | | 30 | | | | |
| Chinze 지내 | 51 | | 20 | | | 180 x | | 2 | | |
| Kung-dok 광덕 | 5 | | 24 | | | 30 | | | | |
| Iha 이하 | 22 | | 10 | | | 100 | | | | |
| Ku-mi 구미 | 29 | | 10 | | | 135 | | 1 | | |
| 이천 | 25 | | 11 | | | 140 | | | | |
| 원림 | 15 | | 8 | | | 45 | | 1 | | |
| 외하 | 25 | | 6 | | | 40 | | | | |
| 수하 | 30 | | 7 | | | 150 | 모승연 | 1 | | |
| 무릉 | 40 | | 7 | | | 150 | | 1 | | |
| 곡 | 32 | | 9 | | | 120 | | | | |

| CHURCH | ADDRESS | Baptized Communk. | Catech. | Bapt. Infants | Others | TOTAL | PASTOR | Elders | S.S. | Finance |
|-----------|---------|----------------------|---------|------------------|--------|-------|--------|--------|------|---------|
| Changsa | 장사 | 10 | 5 | | | 40 | | | | |
| Kokok | 고곡 | 15 | 7 | | | 40 | | | | |
| Kukkok | 국곡 | 60 | 5 | | | 120 | | 2 | | |
| x Iljik | 일직 | 32 | 11 | | | 209 | | 1 | | |
| Soho | 소호 | 36 | 5 | | | 150 | | 2 | | |
| Kwangnyon | | - | - | | | - | | - | | |
| Alok | 아곡 | 60 | 2 | | | 80 | | 2 | | |
| 구담 | Kudam | 40 | 25 | | | 190 | | 1 | | |
| x Hahwae | 하회 | 20 | 5 | | | 100 | | | | |
| x Sosan | 소산 | 55 | 10 | | | 160 | 정주복 | 3 | | |
| Kwaechong | 과정 | 50 | 15 | | | 200 | | 3 | | |
| Songji | | - | | | | | | | | |
| Maeok | | - | | | | | | | | |
| Mitong | | - | | | | | | | | |
| Pungsan | 풍산 | 82 | 27 | | | 480 | 함준구 | 2 | | |
| Sudong | 수동 | 27 | 14 | | | 160 | | 1 | | |
| Chepong | 제봉 | 18 | 7 | | | 70 | | | | |
| Songhyon | 송현 | 19 | 15 | | | 120 | | | | |
| Myongdong | 명동 | 22 | 8 | | | 70 | | 1 | | |
| Tanho | 단호 | 5 | 10 | | | 50 | | | | |
| Isongchon | 이송천 | 5 | 12 | | | 120 | | | | |
| Vidong | 위동 | 5 | 5 | | | 10 | | | | |
| Ha-a | 하아 | 7 | 5 | | | 20 | | | | |
| 62 | | 2,045 | 805 | | | 8,672 | 13 | 60 | | |

AN PRESBYTERY
Ponghwa District

| H | Baptized Communic. | Catech | TOTAL | PASTOR | Elders |
|----|-----------------------|--------|-------|--------|--------|
| 내성 | 110 | 110 | 1100 | 1 | 4 |
| 적덕 | 30 | 12 | 150 | | 1 |
| 화천 | 10 | 5 | 40 | | |
| 창평 | 10 | 7 | 50 | | |
| 소천 | 23 | 7 | 150 | | 1 |
| 분천 | 27 | 5 | 70 | | 1 |
| 옥방 | 17 | 3 | 80 | | |
| 송내 | 14 | 4 | 50 | | |
| 춘양 | 205 | 65 | 820 | 1 | 5 |
| 서벽 | 8 | 10 | 51 | | |
| 금정 | 10 | 10 | 62 | | |
| 원둔 | 22 | 17 | 80 | | |
| 봉성 | 16 | 5 | 165 | | |
| 청곡 | 17 | 3 | 60 | | |
| 재산 | 28 | 31 | 113 | | 1 |
| 안산 | 9 | 5 | 60 | | |
| 교계 | 7 | 2 | 40 | | |
| 법전 | 18 | 5 | 100 | | |
| 반동 | 24 | 2 | 120 | | 1 |
| 상운 | 15 | 4 | 70 | | |
| 문촌 | 16 | 5 | 70 | | |
| 가곡 | 25 | 4 | 40 | | 1 |
| 신라 | 5 | 10 | 50 | | |
| 인기 | | | 40 | | |
| 불애 | | | 40 | | |
| 운계 | 5 | 7 | 60 | | |
| 합계 | 671 | 338 | 3751 | | 15 |

UNION PRESBYTERY
Ira District

| CH | Address | Baptize Communic. | Catechism | TOTAL | PASTOR | ENUS |
|------|---------|----------------------|-----------|-------|--------|------|
| 영주중앙 | | 290 | 45 | 1358 | 2 | 8 |
| 영주동산 | | 140 | 20 | 300 | 1 | 4 |
| 북산 | | 23 | 7 | 77 | | 1 |
| 용상 | | 41 | 8 | 109 | | 1 |
| 신천 | | 28 | 5 | 120 | | |
| 간운 | | 23 | 5 | 70 | | 1 |
| 원리 | | 10 | 12 | 60 | | |
| 소천 | | 80 | 15 | 300 | 1 | 2 |
| 관산 | | 30 | 7 | 100 | | 1 |
| 병산 | | 6 | 18 | 43 | | |
| 대촌 | | 10 | 5 | 60 | | |
| 유전 | | 12 | 15 | 38 | | |
| 순흥 | | 80 | 15 | 800 | | 2 |
| 성내 | | 170 | 25 | 750 | 1 | 4 |
| 동부 | | 207 | 60 | 450 | 1 | 3 |
| 북문 | | 60 | 25 | 300 | 1 | 2 |
| 창백 | | 45 | 10 | 200 | | 2 |
| 안정 | | 35 | 11 | 140 | | 2 |
| 동초 | | 23 | 5 | 130 | | |
| 문수 | | 60 | 8 | 190 | 1 | 3 |
| 백실 | | 30 | | 50 | | 2 |
| 반주 | | 24 | 7 | 200 | | 2 |
| 성곡 | | 70 | 12 | 250 | | 3 |
| 평은 | | 20 | 5 | 60 | | 1 |
| 내매 | | 20 | 7 | 60 | | 1 |
| 금광 | | 15 | 4 | 60 | | |
| 안대평 | | 20 | 8 | 50 | | 1 |
| 지곡 | | 58 | 12 | 80 | | 2 |
| 연광 | | 25 | 7 | 100 | | 1 |
| 부물 | | 80 | 30 | 260 | 1 | 3 |
| 광수 | | | | | | |
| 합계 | | 1715 | 413 | 6787 | 9 | 52 |

예천
용궁
상낙
신풍
마전
갈동
어신
추동
조고리
서사
고항
금곡
직산
오천
백송
금능
유망
괴강
효갈
풍양
서동
잠천
계방
송전
보문
미호
덕훈
서부
본동

126 14
25 15
180 10
30 7
25 5
56 25
25 7
13 5
7 7
30 12
10 10
27
13 10
30 7
24 16
10 5
25 5
32 12
75 40
5 12
26 5
30 6
10 5
24 2
10 5
10 8
17 20
24 5
5 12

160 1 5
250 1
310 1 2
120 1
80
149
60
60
60
160
100
130
47 1
120
105
50
150
200 2
350 1 2
80
60 1
118 2
60
80
90
50
67
168
40

Pyongyang Presbytery.
 Tong Pyong District

| NAME | ADDRESS | Baptiz. Comm. | Catech. | Baptized Infants | Other | TOTAL | PASTOR | Elders | S.S. | Finance |
|------------|---------|------------------|---------|---------------------|-------|-------|--------|--------|------|---------|
| Yang | 양 | 118 | 25 | | | 600 | 권신환 | 3 | | |
| Tokai | 도세 | 30 | 7 | | | 120 | | | | |
| Chuk | 주곡 | 55 | 12 | | | 240 | | 2 | | |
| Chuk | 모리 | 15 | 7 | | | 50 | | | | |
| Chuk | 발리 | 15 | 7 | | | 70 | | | | |
| Chuk | 대천 | 4 | 10 | | | 30 | | | | |
| Chuk | 감천 | 5 | 7 | | | 20 | | | | |
| Chuk | 경주 | 14 | 8 | | | 130 | (김영환) | | | |
| Chuk | 창기 | 10 | 5 | | | 40 | | | | |
| Chuk | 상청 | 25 | 11 | | | 193 | 김영환 | 1 | | |
| Chuk | 주파 | 30 | 5 | | | 100 | | 1 | | |
| Chuk | 신사 | 35 | 7 | | | 70 | | | | |
| Chuk | 임암 | 15 | 5 | | | 80 | | | | |
| Chuk | 흥구 | 15 | 7 | | | 50 | | | | |
| Chuk | 월리 | 30 | 4 | | | 120 | | 1 | | |
| Chuk | 가구 | 41 | 5 | | | 135 | | 3 | | |
| Posan | 포산 | 15 | 7 | | | 30 | | | | |
| Chungpo | 진보 | 30 | 1 | | | 70 | | 2 | | |
| Ku n'p'ok | 광덕 | 20 | 10 | | | 115 | | 1 | | |
| Chungson | 청송 | 30 | 15 | | | 160 | | 1 | | |
| Kumayon | 강연 | 25 | 7 | | | 90 | | 1 | | |
| Te n'pyon | 이전평 | 15 | 5 | | | 50 | | | | |
| Chuk | 신성 | 10 | 5 | | | 40 | | | | |
| Chuk | 월전 | 20 | 12 | | | 70 | | | | |
| Chuk | 지소 | 10 | 5 | | | 60 | | | | |
| x Tokch'in | 덕천 | - | 5 | | | 100 | | | | |

AN PRESBYTERY

Yongdok District.

| | H II | Address | Baptized Communk. | Catechu. | Baptized Infants | Other | TOTAL | PASTOR | Elders |
|---|------|---------|----------------------|----------|---------------------|-------|-------|--------|--------|
| x | Y | 대덕 | 136 | 35 | | | 230 | 장사원 | 5 |
| x | | 매정 | 35 | 10 | | | 150 | | 1 |
| x | | 인화 | 100 | 30 | | | 200 | 안봉관 | 4 |
| x | | 송천 | 57 | 12 | | | 279 | | 3 |
| x | | 금곡 | 10 | 5 | | | 40 | | |
| x | | 영해 | 72 | 12 | | | 320 | 박대규 | 4 |
| x | | 화천 | 37 | 12 | | | 150 | | 1 |
| x | | 추산 | 10 | 5 | | | 50 | | |
| x | | 낙평 | 15 | 7 | | | 60 | | |
| x | | 강구 | 30 | 10 | | | 160 | | 2 |
| x | | 삼사 | 43 | 7 | | | 64 | | 1 |
| x | | 하북 | - | - | | | 40 | | |
| x | | 인양 | 12 | 7 | | | 80 | | |
| x | | 남징 | 32 | 14 | | | 147 | | 1 |
| x | | 삼화 | - | - | | | 40 | | |
| x | | 칠성 | - | - | | | 40 | | |
| x | | 상원 | - | - | | | 40 | | |
| x | | 삼읍 | - | - | | | 30 | | |

20

599

171

2,170

4

22

| Church | Address | | | | | Total pastor | SS | |
|--------------|---------|----|----|--|--|--------------|----|---|
| Hyo Kai 孝凱 | | 75 | 40 | | | 350 | 1 | 2 |
| Pung yang 豊陽 | | 5 | 12 | | | 80 | | |
| Sa dong 寺洞 | | 26 | 5 | | | 60 | 1 | |
| Kam chon 甘泉 | | 30 | 6 | | | 118 | 2 | |
| Ke bang 紀邦 | | 10 | 5 | | | 60 | | |
| Song chon 松泉 | | 24 | 2 | | | 80 | | |
| Bo lun 保倫 | | 10 | 5 | | | 90 | | |
| Miho 密何 | | 10 | 8 | | | 50 | | |
| Dukyul 德玉 | | 17 | 20 | | | 67 | | |
| Su lu 士路 | | 24 | 5 | | | 168 | | |
| Bondong 本洞 | | 5 | 12 | | | 80 | | |

| Church | address | | | | Total | pastor | | |
|---------------------------------|---------|-----|----|--|-------|--------|---|---|
| Sung nap <small>성남</small> | | 170 | 25 | | 750 | | 1 | 4 |
| Dong bu <small>동부</small> | | 207 | 60 | | 450 | | 1 | 3 |
| Buk mun <small>북문</small> | | 60 | 25 | | 300 | | 1 | 2 |
| Chang nak <small>창낙</small> | | 45 | 10 | | 200 | | | 2 |
| An chong <small>안정</small> | | 35 | 11 | | 140 | | | 2 |
| Dong chon <small>동촌</small> | | 23 | 5 | | 130 | | | |
| Mun su <small>문수</small> | | 60 | 8 | | 190 | 1 | 3 | |
| Mak sil <small>맥실</small> | | 30 | | | 50 | | | 2 |
| Ban ku <small>반구</small> | | 24 | 7 | | 260 | | | 2 |
| Sung kok <small>성곡</small> | | 70 | 12 | | 250 | | | 3 |
| Pong un <small>평은</small> | | 20 | 5 | | 60 | | | 1 |
| Nae mae <small>내매</small> | | 20 | 7 | | 60 | | | 1 |
| Kum kwang <small>금광</small> | | 15 | 4 | | 60 | | | |
| An taepyeong <small>안태평</small> | | 20 | 8 | | 50 | | | 1 |
| Chi kok <small>치곡</small> | | 58 | 12 | | 80 | | | 2 |
| Yun dang <small>연당</small> | | 25 | 7 | | 100 | | | 1 |
| Bu bul <small>부불</small> | | 80 | 30 | | 260 | 1 | 3 | |
| Chang su <small>창수</small> | | | | | | | | |

West district

| | | | | | | | |
|-----------------------------|-----|----|--|-----|---|---|--|
| Yae chon <small>예천</small> | 126 | 14 | | 760 | 1 | 5 | |
| Yong kung <small>용궁</small> | 25 | 15 | | 250 | | 1 | |
| Sang nak <small>상낙</small> | 110 | 10 | | 310 | 1 | 2 | |
| Sin pung <small>신평</small> | 30 | 7 | | 120 | | 1 | |
| Ma jun <small>마전</small> | 25 | 5 | | 80 | | | |
| Kal dong <small>갈동</small> | 56 | 25 | | 189 | | | |
| O sin <small>어신</small> | 25 | 7 | | 60 | | | |
| Chu dong <small>추동</small> | 13 | 5 | | 60 | | | |
| Chogori <small>조고리</small> | 7 | 7 | | 60 | | | |
| Su sa <small>서사</small> | 30 | 12 | | 160 | | | |
| Ko hang <small>고항</small> | 10 | 10 | | 100 | | | |
| Kum kok <small>금곡</small> | 27 | | | 130 | | | |
| Jik san <small>직산</small> | 13 | 10 | | 87 | 1 | | |
| O chon <small>오천</small> | 30 | 7 | | 120 | | | |
| Bak song <small>백송</small> | 24 | 16 | | 105 | | | |
| Kumnung <small>금릉</small> | 10 | 5 | | 50 | | | |
| U mang <small>우망</small> | 25 | 5 | | 150 | | | |
| Kwe dang <small>괴당</small> | 32 | 12 | | 260 | | 2 | |

| Church | Address | | | | Total | pastor | | SS | |
|----------------|---------|-----|----|--|-------|--------|---|----|--|
| Sochon 노천 | | 23 | 7 | | 150 | | 1 | | |
| Punchon 분천 | | 21 | 3 | | 70 | | 1 | | |
| Ok pang 옥방 | | 17 | 3 | | 80 | | | | |
| Song nae 송내 | | 14 | 4 | | 50 | | | | |
| Chun yang 중양 | | 205 | 65 | | 820 | 1 | 5 | | |
| Su byok 서벽 | | 8 | 10 | | 51 | | | | |
| Kum chong 금정 | | 10 | 10 | | 62 | | | | |
| Won dum 원두 | | 22 | 17 | | 80 | | | | |
| Bong sung 봉성 | | 16 | 3 | | 165 | | | | |
| Chuk Kok 축곡 | | 17 | 3 | | 60 | | | | |
| Chae san 재산 | | 28 | 31 | | 113 | | 1 | | |
| An san 안산 | | 9 | 3 | | 60 | | | | |
| Ho Kyae 교계 | | 7 | 2 | | 40 | | | | |
| Puk chon 북전 | | 18 | 3 | | 100 | | | | |
| Pan song 반송 | | 24 | 2 | | 120 | | 1 | | |
| Sang un 상운 | | 15 | 4 | | 70 | | | | |
| Mun chon 문촌 | | 16 | 3 | | 90 | | | | |
| Ha Kok 가곡 | | 25 | 4 | | 40 | | 1 | | |
| Silla 신라 | | 5 | 10 | | 50 | | | | |
| Inki 인기 | | | | | 40 | | | | |
| Mulja 물야 | | | | | 40 | | | | |
| Unkye 은계 | | 5 | 7 | | 60 | | | | |
| Puk district | | | | | | | | | |
| 영주 중앙 | | | | | | | | | |
| Young su young | | 270 | 45 | | 1358 | 2 | 2 | | |
| 영주 동산 | | | | | | | | | |
| " Tong san | | 140 | 20 | | 300 | 1 | 4 | | |
| Pok san 북산 | | 23 | 7 | | 79 | | 1 | | |
| Yong sang 용상 | | 41 | 8 | | 109 | | 1 | | |
| Sin chon 신천 | | 28 | 5 | | 120 | | | | |
| Kan un 간운 | | 23 | 5 | | 90 | | 1 | | |
| Won li 원리 | | 10 | 12 | | 60 | | | | |
| chon 소천 | | 80 | 15 | | 300 | 1 | 2 | | |
| Nan san 난산 | | 30 | 7 | | 100 | | 1 | | |
| Yong san 영산 | | 6 | 18 | | 43 | | | | |
| Tae chon 태천 | | 10 | 5 | | 60 | | | | |
| Yon cho 기전 | | 12 | 15 | | 38 | | | | |
| un Hung 순흥 | | 80 | 15 | | 800 | | 2 | | |

| Church | Address | | | | | Total | Pastor | | | |
|-------------------|---------|-----|-----|--|--|-------|--------|---|--|--|
| Iram | 임암 | 15 | 5 | | | 80 | | | | |
| Hungku | 흥구 | 15 | 7 | | | 80 | | | | |
| Wolli | 월리 | 30 | 4 | | | 120 | | | | |
| Kaku | 가구 | 41 | 3 | | | 135 | | | | |
| Dosan | 포산 | 15 | 7 | | | 30 | | | | |
| Chinpo | 진보 | 30 | 1 | | | 70 | | | | |
| Kwangduk | 광덕 | 20 | 10 | | | 115 | | | | |
| Khongsong | 청송 | 30 | 15 | | | 160 | | | | |
| Kamnyon | 감연 | 25 | 7 | | | 90 | | | | |
| Ichonpyong | 이천평 | 15 | 5 | | | 80 | | | | |
| Sin Song | 신성 | 10 | 5 | | | 80 | | | | |
| Wolchon | 월전 | 20 | 12 | | | 70 | | | | |
| Chi'so | 지소 | 10 | 5 | | | 60 | | | | |
| Tokchon | 덕천 | — | 5 | | | 100 | | | | |
| Yong Dok district | | | | | | | | | | |
| Yongduk | 영덕 | 138 | 35 | | | 270 | 장사원 | 5 | | |
| Maejung | 매정 | 35 | 10 | | | 150 | | 1 | | |
| Won Huang | 원황 | 100 | 30 | | | 200 | 안봉환 | 8 | | |
| Songchon | 송천 | 57 | 12 | | | 279 | | 3 | | |
| Kukho | 금곡 | 10 | 5 | | | 80 | | | | |
| Yang Hae | 영해 | 72 | 12 | | | 320 | 박대규 | 4 | | |
| Wha chon | 화천 | 37 | 12 | | | 150 | | 1 | | |
| Chuk san | 죽산 | 10 | 5 | | | 50 | | | | |
| Nakpyong | 낙평 | 15 | 7 | | | 60 | | | | |
| Kang Ku | 강구 | 30 | 10 | | | 160 | | 2 | | |
| Sam sa | 삼사 | 43 | 7 | | | 64 | | 1 | | |
| Ha-ok | 하옥 | — | — | | | 40 | | | | |
| In yang | 안양 | 12 | 7 | | | 80 | | | | |
| Nam jung | 남정 | 32 | 14 | | | 147 | | 1 | | |
| Sam wha | 삼화 | — | — | | | 80 | | | | |
| Chilsung | 칠성 | — | — | | | 80 | | | | |
| Sang won | 상원 | — | — | | | 80 | | | | |
| Sam up | 삼읍 | — | — | | | 30 | | | | |
| Pong wha district | | | | | | | | | | |
| Na Sung | 나성 | 110 | 110 | | | 1100 | 1 | 4 | | |
| Chok duk | 적덕 | 30 | 12 | | | 150 | | 1 | | |
| Wha chon | 화천 | 10 | 5 | | | 80 | | | | |
| Changpyong | 창평 | 10 | 7 | | | 50 | | | | |

| Church | Address | | | | Total pastor | | S.S | |
|--------------------------|---------|-----|----|--|--------------|-----|-----|--|
| Kae Kok 개곡 | | 32 | 9 | | 120 | | | |
| Chang si 장사 | | 10 | 5 | | 80 | | | |
| Kodok 고곡 | | 15 | 7 | | 80 | | | |
| Kuk Kok 국곡 | | 60 | 5 | | 120 | | 2 | |
| Iljick 일직 | | 32 | 11 | | 209 | | 1 | |
| Soha 소호 | | 36 | 5 | | 150 | | 2 | |
| Kwangnyong 광연 | | - | - | | - | | - | |
| A Kok 아곡 | | 60 | 2 | | 80 | | 2 | |
| Kee dam 구담 | | 40 | 25 | | 190 | | 1 | |
| Ha Hwal 하회 | | 20 | 5 | | 100 | | | |
| Sacan 소산 | | 55 | 10 | | 160 | 정주복 | 3 | |
| Kwae chong 외청 | | 50 | 15 | | 200 | | 3 | |
| Songji | | - | | | | | | |
| Mae Kok | | - | | | | | | |
| Mi Tong | | - | | | | | | |
| Pung san 풍산 | | 82 | 27 | | 480 | 함준기 | 2 | |
| Su dang 수동 | | 28 | 14 | | 160 | | 1 | |
| Che pong 제봉 | | 18 | 7 | | 70 | | | |
| Song hyon 동현 | | 19 | 15 | | 120 | | | |
| Myong dong 명동 | | 22 | 8 | | 70 | | 1 | |
| Tan ho 탄호 | | 5 | 10 | | 50 | | | |
| Jeong chon 이봉천 | | 5 | 12 | | 120 | | | |
| Ullong 위동 | | 5 | 5 | | 10 | | | |
| Ha-a 하아 | | 7 | 5 | | 20 | | | |
| (Myoung an Presbytery) | | | | | | | | |
| Tang Pyang district | | | | | | | | |
| Yongyang 영양 | | 118 | 25 | | 600 | 최신찬 | 3 | |
| To Kei 도제 | | 30 | 7 | | 120 | | | |
| Chu Kok 주곡 | | 55 | 12 | | 240 | | 2 | |
| O-ri 오리 | | 15 | 7 | | 50 | | | |
| Bal-i 발리 | | 15 | 7 | | 70 | | | |
| Tae-chon 태천 | | 4 | 10 | | 30 | | | |
| Sam chon 삼천 | | 5 | 7 | | 20 | | | |
| Chong chok 정죽 | | 14 | 8 | | 130 | 김영환 | | |
| Chong Ki 창기 | | 10 | 5 | | 80 | | | |
| Sang Chong 상청 | | 25 | 11 | | 193 | 김영환 | 1 | |
| Chu pa 주파 | | 30 | 5 | | 100 | | 1 | |
| Sin Sa 신사 | | 35 | 7 | | 20 | | | |

1957.

| Church | Address | | | | Total | Pastor | | | |
|----------------|---------|-----|-----|--|-------|--------|---|--|--|
| Andong Central | 안동읍 병상동 | 239 | 150 | | 1,500 | 김광호 | | | |
| " East 동북 | | 96 | 60 | | 780 | 전진호 | | | |
| " West 서북 | | 125 | 50 | | 850 | 전정민 | | | |
| " Tae-won 태화 | | 59 | 11 | | 240 | | | | |
| " Yongsan 용산 | | 65 | 24 | | 235 | | | | |
| Song Chon 송천 | | 10 | 5 | | 40 | | | | |
| Kil an 길안 | | 10 | 6 | | 30 | | | | |
| Kum Kok 금곡 | | 3 | 7 | | 20 | | | | |
| Yong Ke 용계 | | 3 | 6 | | 35 | | | | |
| O Tea 오대 | | 20 | 8 | | 75 | | | | |
| Im Tong 임동 | | 52 | 19 | | 250 | | | | |
| Ki Sa 기사 | | 5 | 2 | | 15 | | | | |
| Sa wol 사월 | | 8 | 5 | | 20 | | | | |
| Ma chong 마충 | | 25 | 10 | | 50 | | | | |
| Dong Kyo 동교 | | 35 | 8 | | 55 | | | | |
| Sam San 삼산 | | 31 | 4 | | 50 | | | | |
| Ye an 예안 | | 60 | 20 | | 270 | | | | |
| Uil 의일 | | 80 | 16 | | 100 | | | | |
| On Hae 온혜 | | 13 | 5 | | 40 | | | | |
| O chon 오천 | | 18 | 4 | | 60 | | | | |
| Sa sin 사신 | | 31 | 7 | | 120 | | | | |
| Nok chon 독전 | | 32 | 9 | | 120 | | 3 | | |
| Bangha 방하 | | 40 | 10 | | 130 | | | | |
| An Heung 안흥 | | 43 | 9 | | 118 | | 2 | | |
| Ma chong 매정 | | 42 | 15 | | 160 | | | | |
| Won chon 원천 | | 7 | 5 | | 20 | | | | |
| Sin la 신라 | | 5 | 15 | | 50 | | | | |
| Ang chon 응천 | | 40 | 10 | | 140 | | 1 | | |
| Yon Kok 연곡 | | 5 | 7 | | 30 | | | | |
| Chi'nea 지내 | | 51 | 20 | | 180 | | 2 | | |
| Kwang Dok 광덕 | | 5 | 24 | | 30 | | | | |
| Iha 이하 | | 22 | 10 | | 100 | | | | |
| Kumi 구미 | | 29 | 10 | | 135 | | 1 | | |
| I chon 이천 | | 25 | 11 | | 140 | | | | |
| Wallim 월림 | | 15 | 8 | | 45 | | 1 | | |
| Waeha 외하 | | 25 | 6 | | 40 | | | | |
| Suha 수하 | | 30 | 7 | | 150 | 오동영 | 1 | | |
| Murung 무릉 | | 40 | 7 | | 150 | | 1 | | |

1 상노 교회 (Tae-Hwa)
 1 세례 교인 51
 2 학습 교인 8
 3 전 교인 260

목사 1
 장노 2
 집사 남 7 > 13
 여 6

2 서부 장노 교회 (So Bu)

1 세례 교인 150
 2 학습 교인 150
 3 전 교인 600

목사 2
 장노 4
 집사 남 30 > 60
 여 30

3 안동 장노 교회 (Andong 1st)

1 세례 교인 260
 2 학습 교인 120
 3 전 교인 1500

목사 1
 장노 8
 집사 남 37 > 58
 여 21

4 동부 장노 교회 (Tong Bu)

1 세례 교인 120
 2 학습 교인 30
 3 전 교인 600

5 안동 감리 교회 (Methodist)

1 세례 교인 47
 2 학습 교인 153
 3 전 교인 300

목사 1
 장로 2
 권사 2

6 용산 장노 교회 (Yong San)

1 세례 교인 65
 2 학습 교인 20
 3 전 교인 200

목사 1
 장로 1
 집사 남 4 > 9
 여 5

7 남문 장노 교회 (고신파) (Koryo Presb.)

1 세례 교인 30
 2 학습 교인 40
 3 전 교인 100

목사 1
 집사 남 4 > 10
 여 6
 권사 1

Cuthbert

8 안동 성결 교회 (Holiness)

1 세례 교인 26
 2 학습 교인 12
 3 전 교인 180

목사 1
 장노
 집사 남 3 > 6
 여 3
 권사 1

9 북문 전도관 (막장노파) (Elder Park)

~~1 세례 교인~~
~~2 학습 교인~~

3 전 교인 200 (many lie)

~~목사~~
~~장노~~
~~집사~~
~~권사~~

10 천주 교회 (Roman Catholic)

1 전 교인 1100 (att. 20)
 2 신부 (神父) 1
 회장 (會長) 1

11 안식 교회 (7th Day Adventist)

1 침례 교인 25
 2 전 교인 100

목사 1
 장로 1
 집사 남 2 > 5
 여 3
 권사

Numbers

Peskytenai - General Assembly 117

Hansin 14

Kosin 11

kolist 59

kolness 27

Salnetun Army 7



Co 2/26

| | By Air Route | Total |
|-----------------------|--------------|-------|
| 1st P. class | 200 | 400 |
| 1st P. class | 75 | 200 |
| 2nd P. class (Hawaii) | 85.50 | 180 |
| 3rd P. class | 20 | 50 |
| 4th P. class | 20 | 50 |
| 5th P. class (Hawaii) | 30 | 50 |
| 6th P. class | 7 | 7 |

Japan Air Lines 3 yrs. ago. 40 members (250 members)
 Now by air.

Japan Air Lines - 30 - Tot. - 70
 10 - 30

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Presbyterian Mission
Seoul, Korea

BILL No. _____

~~YOKOHAMA~~, Seoul, 13 Sept. 19 56

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STEAMSHIP AGENTS

Air passage tickets furnished to
Mr. S. H. Moffett & Miss Eillen Flower
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via CAT - on 17 Sept. 1956
As per CFS X.O. #01785
\$122.00

US\$244.00

TOTAL AMOUNT: \$244.00

C. F. SHARP & CO., S/A
As Agents

Please Acknowledge Receipt:

[Signature]
General Manager/Korea

Please pay by cheque whenever possible.
Should there be any mistake in this Bill, it should be returned to our accountant for correction.

"Tuberculosis Control in Korea"

Addresses to the University Club, Seoul, Nov. 6, 1956, by
Dr. E. B. Struthers, Chief of the Chest Clinic, Severance Hospital, and
Dr. Han Eung Soo, Chief of the Chronic Disease Control Section of the
Ministry of Health and Social Affairs

Dr. Han introduced mispresentation of the statistics of tuberculosis in Korea with a brief survey of Oriental medical theories concerning the disease, which, in the main, attribute it to a germ, "chae-joong". There are 600 qualified herb doctors in Korea, he said, but more than 6000 practitioners of oriental medicine. It is Western Medicine, however, introduced by the missionary, Dr. H. Allen in 1884, which has led the fight against tuberculosis in Korea.

Statistics of tuberculosis incidence in Korea indicate that $6\frac{1}{2}\%$ of the total population is tubercular, and $2\frac{1}{2}\%$ to 3% are actually ill. 500,000 tubercular patients need immediate hospitalization. 40--50,000 die of the disease every year; one every ten minutes. Korea needs 100,000 beds for tuberculosis alone, but in all of Korea there are only 10,000 hospital beds available for all diseases.

The rising curve of Government appropriations to deal with this staggering medical problem is encouraging but inadequate:

| | | |
|---------|------|-----------------|
| 1954 - | Hwan | 2,000,000 |
| 1955 - | | 4,000,000 |
| 1956 - | | 40,000,000 |
| 1957 - | | 50,000,000 (?) |
| NEEDED: | | 45,000,000,000! |

(over)